

THE EVANGELICAL REVIEW.

NO. XLI.

JULY, 1859.

ARTICLE I.

THE PRESENT POSITION OF THE LUTHERAN CHURCH.

It might, at the first view, appear very difficult to define the present position of the Lutheran Church, not merely in any particular country, but in all parts of the world where it exists. It is so widely diffused, displays such a want of a common form of government and mode of operation, is so generally agitated by existing questions of various characters, and exhibits an aspect so diversified that it may easily seem to many to want those principals of unity and stability which are necessary elements in any object of which we would convey clear and well defined ideas. These, however, are the conclusions of a very superficial observer only. When we come to examine the principles which underlie these agitations, we find that they are everywhere essentially the same. The great fact which seems to us to stand out most prominent in the history of the Lutheran Church for the last ten years, is her effort to strengthen her ancient foundations and carry out her original principles to their acknowledged and logical consequences. In order to be convinced of this, we have only to examine her struggles in every land where she has existed, and to look at the results which now begin to manifest themselves more and more clearly.

Before examining the tendency of secret movements in the Lutheran Church, it is necessary for us to determine what was her original position, in order that we may see how faithful she has been to this, and whether she is moving forward in the same direction, or passing off from it tangentially into some other direction.

12 *The Present Position of the Lutheran Church.*

That the Augsburg Confession of 1530, was the original and full definition of its position by the Lutheran church, no one will venture to deny. It has, indeed, been said in a recent No. of this Review (Vol. X, No. XL. p. 502) that "*the Augsburg Confession is not a complete creed,*" but it is at the same time admitted that "*it is a Protestant Confession.*" We must, therefore, define the position of the Lutheran church as a Protestant body. We can, however, by no means agree with the statement which immediately follows, that this confession is "*negative rather than positive.*" We think that it has always been justly considered one of the chief glories of the Lutheran church that it was not merely destructive, but constructive, that it not only overthrew Romanism but established the gospel; that is to say was not merely negative but positive.

In this light we have always viewed the first twenty-one articles of the Augsburg Confession, nor do we see how any other interpretation can be placed upon them. They certainly give a summary of the great fundamental doctrines of the Bible and of the distinguishing doctrines of the gospel without any reference to the errors of Rome primarily or specially. Thus they first affirm the teachings of the three earliest confessions of the primitive church in regard to the Trinity and the person of Christ. They then give the doctrine of original sin and the great gospel doctrine of Justification by faith in Christ. Then, in the same positive manner, we have the divine appointment of the Ministry, the necessity of good works as fruits of regeneration, the Church, its ordinances, Baptism and the Lord's Supper, and the like. In all this there is no more of opposition to Rome, that is to say, distinctive Protestantism, than there is of rejection of ancient heresies or contemporaneous errors. The negation only serves to establish the more firmly the positive truth which had at first been asserted. The object evidently is not to bring out the peculiar doctrines of Protestantism in opposition to Romanism, but rather the great fundamental doctrines of Christianity, without which it would entirely disappear. It is evident both from the tone of the Confession itself and from the historical elucidations of it which we possess in such rich abundance, that the Confessors had not yet arrived at the conclusion that a separation from Rome was inevitable. They are conscious that they themselves belong to the original "holy, catholic and apostolic church," and they hope that their opponents will not break the great bond of unity, but will remain or,

where they have departed, return to this "*one holy church.*" This is distinctly stated at the close of the *Twenty-first Article*, where they say: "This is generally the sum of our doctrines, in which it may be seen that nothing is contained which is discordant with the scriptures, or with the Catholic church, or with the church of Rome so far as it is known by its (standard) writers" (the church-fathers).^{*} Evidently, they do not consider themselves to be denying, but affirming the fundamental doctrines of the church of Rome as well as of all orthodox Christendom. That they did not misunderstand the prevalent feeling of the times even in the partizans of Rome, is shown by the fact that their opponents at the Diet in their attempted "Confutation" admit nearly all the doctrines here set forth with very little hesitation. Thus, the first, third, fourth, fifth, eighth, ninth, thirteenth, fourteenth, sixteenth, seventeenth, and nineteenth articles are received without any hesitation, and some of them were warmly commended by this professed "Confutation." Thus it is said in regard to the Sixteenth Article, "It is willingly received, as agreeing not only with the civil law but also with the common law."[†] Nor do the writers of this document seem to be very decided as to the position which they should occupy in regard to most of the remaining articles. Thus they "approve" of Art. 2, with a slight exception, and of Art. 6, "it is established and satisfactory,"[‡] but the great doctrine of justification by faith alone here so clearly and beautifully announced, almost in the very words of scripture, is most offensive to that system under which they had been trained by the ever-increasing corruptions of penances and indulgences.

It was not, however, until the council of Trent, thirty-three years after the delivery of the Augsburg confession, had closed its sessions, that the Romish church finally took the irrevocable step by which she separated herself from the "one holy church" of Christ and his apostles, and instead of being what she so proudly claims in her absurd title of "catholic" a universal, became one of the narrowest of sects. It should

^{*}"Hæc fere summa est doctrinae apud nos, in qua cerni potest, nihil inesse, quod discrepet a scripturis, vel ab ecclesia catholica vel ab ecclesia Romana, quatenus ex scriptoribus nota est." Art. XXI., p. 47, Lib. Sym. Müller Ed.

[†]See "Hæc Libri Symbolici—Prolegomena. Confutatio Potificia p. I. XIII.

[‡]Ratam gratamque habetur. Ubi see prop. I. VIII.

not, therefore, excite surprise that the Confessors, Luther and his colleagues, so long cherished the hope of coming to an agreement with Rome. The Rome of that day was very different from the Rome whose character and policy were finally determined by the Council of Trent. Anti-Christ was, indeed, already in Rome lending his power to the pope and wielding his sceptre, but he was not publicly and officially recognized as the Lord of the church who occupied the place that of right belonged to Christ alone. The Council of Constance had, indeed, breathed the spirit of Anti-Christ in its murders of Huss and Jerome of Prague, as well as in various other decrees, but it was not utterly destitute of the spirit of Christ and had not, at all events, taken the pope in his place. Its deposition of three popes and its attempts to reform the papacy as well as its practical assertion of the power of the church over the pope sufficiently distinguish it, corrupt as it was, from the Council of Trent which was the mere breath of the pope's mouth. Hence we find Möhler, acknowledged as the ablest representative of Rome since the time of Bossuet, determining and defining the doctrines of the church by the decrees of the Council of Trent alone, "It is evident" says he, "that the Catholic [Roman] church, in fact, has, in the matters in question, but one writing of a symbolical authority. All (others) that in any respect, may bear such a title are only a deduction from the formulary, or a nearer definition, illustration, or application of its contents" etc.* He has shown in the passages immediately preceeding how all the other symbols are derived from the decrees and canons of the Council of Trent.

Möhler also in the same connection, tacitly admits that before the publication of these decrees and canons of the council of Trent the church of Rome had nothing, no confession of faith at least, whereby she could be distinguished from the rest of the christian world. "It is," says he, p. 103, "a matter of course that those formularies only are here understood, wherein the peculiar and opposite views of the two Confessions [Romish and Protestant] are set forth; and not by any means those wherein the elder class of Protestants, in accordance with Catholics, have expressed a common belief. The Apostolic, Nicene and Athanasian creeds, and in general all the doctrinal decrees which the first four general

*Symbolism * * * by J. A. Möhler, D. D., Translated by J. B. Robertson, Esq., [Rather poor translation] N. York, 1844, p. 106.

councils have laid down in respect to the Trinity, and to the person of Christ, those Protestants who are faithful to their church, recognize in common with Catholics; and on this point the Lutherans, at the commencement of the Augsburg Confession, as well as in the Smalcald Articles, solemnly declared their belief. * * These formularies constitute the common property of the separate churches." This, we may observe in passing, entirely removes the argument which Romanists are so fond of urging, derived from the pretended antiquity of their church. Even if the Lutheran church first came before the world when it presented its Confession at Augsburg, it is still older than the church of Rome, which agreed upon its Confession only after the incessant wranglings and hesitations of *eighteen years* (from 1545 to 1563), and thirty-three years after the Augsburg Confession had been promptly presented, *in the very hour* when the disciples of Jesus were "called before kings and councils for his name's sake."

The Augsburg Confession may, therefore, be called a Protestant Confession, but it is not, strictly speaking, a negation of Romanism which as yet had no formal existence. Many of the errors of Rome had, indeed, long overspread Christendom and had been defended by decrees of the Popes and decisions of the councils called under his over-shadowing influence. But many voices had been raised in opposition, and Luther and many others believed that a free council and the untrammelled judgment of the Christian world would correct these abuses, and assert and establish the genuine doctrines of the gospel. The question, however, was, what are the genuine doctrines of the gospel upon these disputed points? Still further; it has been slanderously asserted that Luther and his friends had not only forsaken certain usages of the church, but that they had renounced Christianity itself, as our collaborator has so well shown in his article, p. 493. Hence they were called upon to state their views not only in regard to the points which had actually been brought into dispute between Luther and the adherents of the popacy, but also in regard to what was distinctive in Christianity, and the great fundamental doctrines of the gospel. These, we take it, are positive teachings.

We do not, indeed, maintain that the Augsburg Confession "unfolds the *entire* gospel system in an explicit, exhaustive mode," for that is not the nature of a confession. *Explicit* it certainly is, as far as it goes, but we do not think that

it was ever proposed in a confession to "exhaust," draw out, or exhibit "the entire gospel system." The Apostles' creed embraces but five or six points; the Nicene scarcely as many; and the Athanasian employs itself chiefly with one. Neither the Thirty-nine Articles of the Episcopal church, nor the Westminster Confession of Presbyterianism will be regarded as exhibiting *all* the aspects of the doctrines of the Bible. In fact, the very design of a confession carries a certain degree of limitation with it. A confession is the avowal of belief in certain great truths and the rejection of opposite errors. "Whosoever will confess me before men" says Christ, "him will I also confess before my father who is in heaven." Matt. 10, 32. This confession is so solemn an act that it must necessarily be something that is vital to the existence of Christianity. Even the Formula of Concord which few persons will suspect of a tendency to overlook any point of Christian doctrine, declares that "unnecessary and useless strife is to be avoided" in a confession, and that only "the articles of faith, or chief points of Christian doctrine" are to be introduced into them.* If every truth or doctrine contained in the word of God is to be confessed in a formal manner, it seems scarcely necessary to have any other confession than the Bible itself, as that is certainly the most complete statement of "the entire gospel system" that we can obtain. But, obviously, this is not the design of such a confession. Its design is to remove all ambiguity from our views of certain important points of general interest, as, for instance, when Christ asks his disciples, "Whom say ye that I am?" and they reply in the words of Peter, "Thou art the Christ, the Son of the living God."

Judged by this standard, the Augsburg Confession is certainly extensive enough. It embraces all the important points which were called into controversy between reviving Christianity and resistant corruptions, between simple faith in Christ and a vain self-righteousness, and reliance upon merit and good works rather than upon the gospel plan of salvation. It contains, by common consent, the great central doctrines of Christianity and of Protestantism. Nor are these in a form so general as to remove from it anything

* "Quod videlicet discrimen sit habendum inter necessarias atque inutiles contentiones, quae plus destruunt quam edificant, ne iis ecclesia perturbetur, et inter necessaria certamina — ubi de articulis fidei aut praeceptis partibus christiane doctrinae agitur." Form. Conc. 11 Pars, Sol. dec, p. 572; 15, Mül. Ed.

that is essentially distinctive against prevailing errors, as is evident from a synopsis of the points of doctrine which it distinctly developes. These are; 1. The existence of God in a unity of essence and a trinity of persons; 2. The attributes of God and the equal divinity of Father, Son and Holy Ghost; 3. A distinct rejection of all the ancient heresies in regard to the Trinity and a definition of position which precludes modern Socinianism and Unitarianism; 4. Original Sin; 5. Rejection of Pelagianism; 6. The humanity, atonement and work of Christ; 7. Of justification by faith; 8. Of the means of Grace and the relation of the Christian ministry thereto; 9. Condemnation of the views of Anabaptists and [Quakers] upon these points; 10. Of the necessity of good works with a denial of justifying power therein; 11. Of the true unity of the church; 12. Of the validity of the word and sacraments even when administered by bad men; 13. Of Baptism; 14. Of the Lord's Supper; 15. Of Confessions, with a distinct rejection of the Romish doctrine; 16. Of Repentance, in opposition to the Romish doctrine of Penance; 17. Of the Perseverance of the Saints, in which the Calvinistic view is rejected; 18. Rejection of the doctrine of perfection; 19. Of the use of the Sacraments and rejection of the idea of a justifying power (*ex opere operato*) in them; 20. Of Ordination; 21. Of Church rites and ceremonies not essential to salvation; 22. Rejection of the authority of tradition. 23. Of civil government as a divine association, with the lawfulness of oaths and marriage and the holding of civil offices; 24. The rights of conscience, or the duty of the christian to refuse obedience to magistrates requiring what is sinful; 25. Of Free Will, in opposition to Fatalism and Pelagianism; 26. That God is not the author of sin; 27. Of the true nature of good works and of faith as their proper source; 28. Of the last judgment, with a rejection of Universalism and Millenarianism; 29. Rejection of the worship of saints; 30. Of the Lord's Supper to be received in both kinds of laity as well as clergy; 31. Rejection of the procession and adoration of the host; 32. Of the marriage of priests, and the rejection of monkery with the right of friars to marry; 33. Rejection of the Romish doctrine of Mass, with the true nature of the Lord's Supper; 34. Rejection of the Romish doctrine of Auricular Confession; 35. Rejection of the Romish system of fasting and prohibiting the use of particular articles of food at certain times. 36. The condemnation of monastic vows; 37. On Ecclesiastical power, or the usurpations of the bishops,

with the denial of civil power to the church; 40. The supreme authority of the word of God in matters of faith; 41. By implication in Art. 28, the equality of all Christian ministers and the denial of the supremacy of the Pope.

This, certainly, is a great array of the fundamental doctrines of Christianity and of Protestantism, as well as of Lutheranism. It is by no means a systematic exhibition of Christian doctrine, and there are, perhaps, several points which it might be desirable to introduce into such a statement. But most persons will now be disposed to complain rather that there is too much than that there is too little. Such has also been the general judgment of the Lutheran church, which has everywhere with great unanimity received this as the fundamental confession of the church. It is true that various other confessions have, from time to time, made their appearance in the Lutheran church. But whilst some of them have everywhere gained acceptance in the church, they have all united in basing themselves upon the Augustana. Thus the Formula of Concord in Part I, Art. III, of its Epitome says, "As regards schisms in matters of faith — — we decide that the first, unchanged Augsburg Confession which was delivered to the Emperor Charles V. at Augsburg in the year 1530, in the great diet of the Empire is the unanimous consent and declaration of our faith and confession, especially against the Papacy and its false and idolatrous worship and superstition." And in Part II. in the Introduction (Mueller's Ed. 566, 5) they add: "We have no intention either in this writing, or in any other to depart a hair's breadth from said confession,"* They further proceed in the following article (IV) of the "Solid Declaration" to declare that they had no intention of presenting or establishing any new or peculiar confession of their faith, but only to explain more fully the sense in which they received the Augustana.† It is true that they at the same time declare their reception of the Apology, the Smalcald Articles and the two catechisms of Luther; but these also are declared to be nothing more than an explana-

*Neque in animo habemus hoc scripto aut quocumque alio a commemorata jam confessione vel transversum, ut aiunt, unguem discedere, vel aliam et novam confessionem condere," Form. Conc. II. Pars. Sol. Dec. p. 566.

†"*Mentem nostram invicem corde et ore ita declaravimus et jam declaramus, quod nullam novam aut singularem confessionem fidei nostrae conscribere aut recipere in animo habeamus. Quin potius publica illa et communia scripta amplectimur etc.*" Ubi supra p. 568.

tion or clever statement of the doctrines of the first confession, or an abstract of its most important teachings (in the case of the catechisms) for the benefit of the laity.* On this last point also the moderation of their tone is in remarkable contrast with the violence of those who have since, especially in our day, elevated all the Symbolical books to the rank of absolute confessions and the strictest rules of faith. "For," say they in giving the reason why they adopt the larger and the shorter catechisms of Luther,† for all the churches of the Augsburg Confession have approved and received these catechisms, so that they have everywhere been publicly used in churches and schools as well as in families. And the sound doctrine, derived from God's word, is embraced in them and set forth in the clearest and simplest manner, for the use of the less learned and the laity."

We do not pretend to deny that all the Symbolical Books, as well as the Formula of Concord, itself were afterwards received and enforced with great rigor in most parts of the Lutheran church. It is, however, difficult to understand how this could have been done as a consequence of the Formula of Concord and in immediate connection with its publication. As is well known, not only Professors in the Universities, and ministers of the gospel, but schoolmasters and all who had any connection with the church, as its officers were everywhere called upon to subscribe and declare their adherence to its doctrines. From 8 to 10,000 names were thus in a short time appended to it, given, as Guericke is careful to tell us,† voluntarily and "without compulsion." But yet large bodies of sincere Lutherans refused to give it symbolical authority, although they did not pretend to deny its many merits and general accordance with the Augsburg Confession.

For ourselves, we are free to say, that we regard the Formula of Concord as one of the ablest expositions of Christian doctrine that has ever been given to the world, a legitimate developement and natural explanation of the true sense of the Augsburg Confession, as well as an orthodox exhibition of those points of Christian doctrine which were then controverted, clear in its statements, logical in its reasonings and scriptural in its character. At the same time we regard it as more adapted to a dogmatic exhibition of theological

*Ubi supra p. 518,5 and 570,8.

†Kirchengesch. III, 420.

distinctions than as a suitable form for a church confession. It has not warmth and life enough for that which we think should be rather an outpouring of the heart than a process of ratiocination. It is indeed clear and explicit, comprehensive and unequivocal, but it is too cold and severe, too stern and intolerant.

Just the opposite of this is the apology for the A. C.—a beautiful outpouring of Christian faith, but much more of an oration than a confession, just exactly what it professes to be—an *apology* for the Confession, but not a confession.

The Smalcald Articles have much more of a confessional character, and in several points supplement the A. C., particularly in regard to the doctrine of the Lord's Supper, and the supremacy of the Pope. Yet it seems to be too much like a mere repetition of the Augsburg Confession, to make its reception a necessary condition of church fellowship.

As regards the reception of the Catechisms of Luther, we take a similar position. No Lutheran will doubt that the Shorter Catechism is an established part of the Lutheran doctrine—we can just as easily conceive of a child's learning to read without learning the alphabet, or to cypher without the use of figures, as of any one being an intelligent member of the Lutheran church without the assistance of the shorter catechism. But the larger catechism is related to the shorter about as much as the Apology is to the Augustana—a fine model for our pastors in their exposition of the shorter catechism during catechetical instruction. In a word, we believe that the Augsburg Confession and shorter catechism are the only parts of our Symbolical Books that have all the requisites of perfect confessions.

It is true we might be disposed, especially at the present day, to add a few points to the Augsburg Confession to explain some of its positions a little more fully, and to announce somewhat more distinctly to the world the position which we occupy in regard to certain controverted doctrines, such as infant baptism, confession (in the Romish sense and practice,) predestination, Arminianism, Episcopacy, church-government, and, perhaps, a few other points.

Yet there can be no doubt as to the position of the Lutheran church on the Augsburg Confession—that she cherishes it as her chosen watchword, and that so far from relinquishing or modifying it, she is rather inclined to develope it and carry it into all its legitimate consequences. This is shown by her past history to which we have thus briefly referred, and is

manifest in her present struggles which we are more particularly to consider.

In the year 1817, just three centuries after the sun of the Reformation arose upon Germany, it appeared as though that sun had reached its western horizon, and were about to descend and be forever quenched in the ocean of indifferentism. Infidelity had undermined the foundation of faith, Rationalism had systemised and given the form of science to the chaotic ways of human speculation, spiritual religion had been stifled by forms and ceremonies, and practical piety had given place to material interests and worldly-mindedness. The ground was thus cleared for the long cherished scheme of the Electors of Brandenburg, now raised to the throne of Prussia, namely, to make their own apostacy from Lutheranism national, and to consolidate (as they imagined) their dominions, by the combination of the two great branches of Protestantism into a common form, if not of faith, yet of church communion. The tricentenary of the Reformation (1817) was signalized by Frederick William III, of Prussia, as the epoch for consummation of these plans, and the name *Lutheran* was stricken from the official language of the government in reference to the church. But this only served to show how indelibly the faith of Luther was engraved upon the heart of Germany. At first only a few feeble voices protested against this sacrilegious invasion of the rights of the church and of the individual worshipper—only a few pastors hesitated to receive the royal order as the command of heaven—only a few Professors in the Universities were willing to be deposed from their chairs, and only a few congregations had the firmness to say "No! we will submit to the spoiling of our goods, we will be banished from house and home—we will go to America or to Australia rather than surrender the faith of our fathers and our faith in Christ as we have learned him in his own word." Yet, year after year, the number of such confessors of Christ increased until in 1845 Frederick William IV was obliged to "tolerate" the small Lutheran party which could not be moved a hair's breadth from what it regarded as undeniable doctrine of God's word. Only three years later (1848) the "Revolution" shook the Prussian State to its centre and threatened to hurl the king from his throne: Red Republicanism and Infidelity, joined in the closest league, shook their gory and snaky locks before the affrighted eyes of the government, and drove them into the arms of the church—

even the long despised and bitterly persecuted Lutheran church, for relief from these apprehensions and security from the dangers evoked by their own efforts to subvert that church. Long before this, however, Lutheranism had everywhere made itself felt and respected. In 1817 Claus Harms threw down the gauntlet to Rationalism, as Luther had done, three hundred years before, to Romanism, and gradually gathered around him an ever-increasing band of bold and skilful defenders of the faith Scheibel, Rudelbach, Guericke, Harless, Sartorius, Twesten, Wiggers, Kurtz, Kahnis, Hengstenberg, Heffens, Grundtvigt, Caspari and others, with whatever errors and weakness some of them may be charged, have given to Lutheran theology a tone and power, and commanding position, which carry us back to the palmy days of Chemnitz, Buddeus, Bengel, Mosheim, Carpzov, Walch, Spener and Storr. Its spiritual and intellectual predominance was so obvious that its acknowledged advocates naturally took their places in the old seats of Lutheran theology—the Universities—so that Erlangen, Rostock, Dorpat, Kiel, Christiana, Lund and others are now the avowed adherents of the doctrines of the "Unaltered Augsburg Confession."

The Prussian monarchy, scarcely able to realize that it had escaped destruction at the hand of the infidelity which it had so long cherished, seemed ready to restore Lutheranism to its ancient rights, and constituted its ministry for Ecclesiastical affairs with a majority of Lutherans as the controlling element. But the re-action was too sudden to be permanent. Only ten years have elapsed, and a new administration, under the regency of the Prince of Prussia, puts the government into the hands of the avowed opponents of Lutheranism—Hengstenberg is applauded by Bunsen, and the former, who has heretofore appeared so firm a believer in the "divine right of kings" to govern the church, is now ready to exclaim with the Psalmist, "*Put not your trust in Princes.*" In a recent No. of his "*Kirchenzeitung*" he intimates that the time may not be distant when it may become the duty of the Lutheran church to withdraw from the established church of Prussia.* Five of the seven General Superintendents and a great majority of the Provincial Consistories of Prussia, are decidedly Lutheran in their views, and heartily attached to the doctrines of the Augsburg Confession, as are also a de-

*See "Foreign Religious Intelligence" in the *New York Independent* for April 21, 1859.

cided majority of the clergy. Most of these, headed by Hengstenberg, seem to entertain extreme views, or what is amiably termed "High Churchism." But we trust that this is only the result of the strong reaction against the destructive principles of Rationalism and the insidious movements of Prussian "Unionism," by the former of which all that was distinctive in Christianity was subverted, and by the latter all that was peculiar to Lutheranism was ignored.

If Lutheranism is thus strong in Prussia where it has had to struggle with a despotism bent upon its destruction and as insidious as it was unrelenting, it is easy to infer what its position is in other parts of Germany where it has been left free to struggle with its opponents. Rationalism has everywhere been met and overcome by the irresistible weapons of sound reason and a fair scriptural interpretation. Almost every University where Lutheran theology has formerly prevailed, is steadily gravitating towards its ancient direction. Orthodoxy is everywhere in the ascendancy, and the Augsburg Confession is the ordinary standard of that orthodoxy. The refusal of Erlangen to admit members of the Reformed church into its Theological Faculty, and the deposition of Prof. Baumgarten at Rostock for teaching doctrines inconsistent with the Symbolical books of the Lutheran church are very significant facts in this direction. We think that there can be no doubt that the tone of German theology is at this time tenfold more Lutheran than it was twenty-five, or even ten years since.

Still more is this the case in the Lutheran countries surrounding Germany on the North and East. In Denmark Claus Harms first nailed up his ninety-five theses against Rationalism, as we have already said, and Grundtvigt, Twesten, Martensen and Rudelbach have continued the same reformation until the last of the Rationalists are distinctly informed by the Bishop of Seeland (Martensen) that their services are no longer required for the performance of pastoral functions in Christian congregations. It is true, Grundtvigt and some of his ardent admirers have fallen into very serious errors, have not only insisted upon the divine inspiration and normative power of the Apostle's creed, but have sacrificed to this theory some of the most important doctrines of the Augsburg Confession, especially its doctrine of Baptism and the future fate of those who die impenitent, with a leaning to the idea of "the restitution of all things" to their primitive perfection—one of the most insidious forms of Universalism.

24 *The Present Position of the Lutheran Church.*

The state of things in Norway is well described by a Lutheran pastor, a graduate of the University of Christiana, now laboring as a pastor and missionary among the wilds of Wisconsin and the picturesque lakes of Minnesota. "I date," says the Rev. A. C. Preus, "the downfall of Rationalism from the year 1820, although its decline goes further back, say to the establishment of the University of Christiana. There the first theological Professors, Stenersen and Hersleb, were both orthodox Lutherans as well as learned and pious men. Among Norwegian ministers a decided Rationalist is a *rara avis*—I have myself known but one out of an acquaintance of several hundred Norwegian pastors—he was an old gentleman from the University of Copenhagen. The clergymen divided into two parties—*strict Lutherans* who held the Augsburg Confession to be in every article a correct interpretation of scriptural truth, and *Grundtvigians* who also acknowledged all the articles of the Augsburg Confession as scriptural, but have at the same time, some ideas outside of this * * * * The only prominent Grundtvigian in Norway is pastor Wexels, and he is more than matched by his opponents, Prof. Caspari and Doctor Johnsen. Grundtvigianism in Norway is fast fading away—Wexels being between 60 and 70 years of age and no one appearing ready to take his place * * * * The Norwegian people, with the clergy at their head, are moving forward toward the better development of the church. There is within the church no tendency to alter any of the symbols. I am not aware of a single attempt to alter anything in the Augsburg Confession, and should such an attempt ever be made, it will stir up a fearful revolution. All the agitation in the church of Norway has reference to the relations between the church and the State, and to some ritual matters, such as Private Confession and Absolution."

The state of things in Sweden is not very different from that in Norway, although Rationalism has been much more widely diffused in the former than in the latter country. This is very remarkable in view of two facts, first, that the Augsburg Confession alone has had symbolic authority in Norway whilst in Sweden the Symbols generally were introduced as a part of the promise at ordination;* and, secondly, that Norway was so much more closely connected with Denmark,

* As we are assured by Rev. L. P. Esbriorn, Prof. of Theology and Scandinavian Languages, &c., in the Illinois S. University.

and through it with Germany, where Rationalism was so much more powerful.

The principal sources of agitation in Sweden also are the relations of the church to the State, and the attempts of foreign sectaries to undermine the established faith of the people. The religious feelings of the great mass of the Swedish people are deeply awakened, the Bible has been scattered broadcast over the land, and the whole nation, but especially the peasantry, have taken it to their hearts almost with the fervor of primitive christianity. Hence the phenomena of the "Readers" (Laesare) and the praying and exhorting of laymen, young men and maidens, and even children, and others from whom such things are least expected in Europe. Of course, Methodists and Baptists, not to say Mormons and Romanists, find this a field white for the harvest, where, if they may not thrust in their sickle and reap the whole field, they may yet glean many an ear, even as the fowls are said in the parable to devour certain seed that "fell by the way side."

In those Northern lands a fearful responsibility rests upon the church authorities and upon all pastors and ministers of the gospel. The public mind is now susceptible, in an eminent degree, to religious impressions, and may be "turned to them as clay to the seal." If they do their duty a new religious life, of greater energy than was ever before known, will speedily animate and elevate to a higher level of christianity the whole body of the population, especially that which is its wide-spread, granitic foundation, which now seems heaving as with the convulsion of an earthquake, and may be thrown up into mountains that shall catch the first beams of the approaching Sun of Righteousness. But if this auspicious moment is neglected, these movements of the masses may be converted into the destructive throes of the earthquake which shall overwhelm and dash into the wildest chaos the existing order of things. It is in this way that we understand and explain the apparent success of the proselyting efforts of the various sects to which we have just alluded, and to which we would, on this account, most earnestly invoke the attention of all reflecting men in Scandinavia. Hence, too, we are assured that these inroads upon the church are not to be met by penal statutes or persecution in any form. That will only elevate these disorganizers to the imaginary honors of martyrdom. The only safe and rational course is for the Scandinavian pastors promptly and fairly to

meet and supply the spiritual wants of their awakening people. Let them lead them to Christ by holy and godly lives as well as by orthodox preaching—let them see that they are in earnest in the great work committed to their care, and they will have no cause to complain that earnest inquirers after truth, and least of all those who have imbibed the spirit of Christ from his own word, will forsake them and the church of their fathers for the strange doctrines of strange teachers who have no sympathy with their established convictions or most sacred usages.

We do not know much of the Lutheran church in Finland beyond the well known fact that it has long been accustomed to follow in the footsteps of the Swedish church. Two circumstances, however, lead us to look hopefully upon its future development. The first is, that the Finnish Bible Society has been very active for some years past, and we can not doubt that the general circulation of the divine word will here, as everywhere, be attended with the divine blessing. The second is, the connection of Finland with other parts of the Lutheran church in Russia, over which the University of Dorpat has for several years past exerted an influence so predominant and so salutary. This influence is, indeed, indirect, but sensibly felt in various ways. Finland has long been distinguished for the simple piety of its people* and the relations of the country to Russia have served but to render them more attached to the faith of their fathers. The present government of Russia seems to be treating the Lutheran church of Finland as well as other parts of its dominions with increased liberality, and we doubt not that the results will be favorable in every direction.

The German provinces of Russia are, however, the most remarkable instance of the power of the church to discharge her high functions under the most difficult and most oppressive circumstances, with which we are anywhere furnished. The aggressive movements of the Russian church and its attempts to proselyte the members of the Lutheran church in Kurland and other German provinces are well known, whilst no counter movement was tolerated by the government. Under these circumstances the University of Dorpat has performed a service to the church which must forever endear it to Lutherans in all parts of the world. It was here that Sartorius and his colleagues first raised their voices alike

* See Wiggers "*Kirchliche Statistik*" II, 423-425.

against Rationalism and against the various assaults, both open and secret, that were made upon the doctrines and theology of the Lutheran church. Kurtz, Keil and others have carried on the good work and at the same time elevated the literary and scientific character of the University, until now Dorpat stands upon an eminence by no means inferior to that of Leipsic, Rostock or Erlangen.*—In 1832 the Lutheran church of Russia received a common liturgy and church discipline—the former upon the basis of the old Swedish liturgy (suggested, doubtless, by the former relations of a large part of the country besides Finland, to Sweden,) the latter establishing annual Provincial Synods and requiring all the clergy to subscribe the "*Book of Concord*;"† the church in Russia is then as strictly Lutheran as in any other part of the world. The Lutheran population of Russia can not be less than 3,000,000.

In Hungary and Siebenbürgen the Lutheran population amounts to at least 1,000,000. Here Rationalism supported by the countenance of regularly organized Socinian or Unitarian churches, has made fearful ravages. Yet a better day appears to be dawning even here also. The late social and political trials and religious persecutions, prompted by Romish hierarchy and ruthlessly carried on by the Austrian government, have directed the hearts of the people to the only Refuge of the oppressed, and to christianity as the surest source of consolation and support. Neither Hungary nor Siebenbürgen ever received the Book of Concord as their fundamental confession, though in the former country it was regarded with great favor, but in the latter the Augsburg Confession and Luther's catechisms alone were made obligatory upon the ministers of the Church.

The Lutheran church in Holland, although small in numbers, (not embracing over 60,000 members at the time) was, as early as 1791, divided into two parties, one Rationalistic, the other orthodox—The latter based itself upon the Augsburg as the original and proper confession of the church, the former followed in the wake of German theology, their min-

* The "*Dorpater Zeitschrift für Theologie und Kirche*," edited by the Theological Faculty of Darpat, will henceforth represent the theological position of the University and the religious condition of the country, at least its Lutheran parts.

† See Kurtz "*Lehrbuch der Kirchengeschichte*" p. 233.

isters being generally educated at German Universities. The wide diffusion of Rationalism in Holland (the whole of the national church which had formerly received the decrees and canons of the hyper-calvinistic Synod of Dort being every where brought under its influence) seems to have made an impression upon the "*Renovated Lutheran Church*"* also. And at least we infer from the proposition made in 1819 by the Rationalistic Synod to the orthodox—which, however, failed in consequence of the Rationalistic party refusing to acknowledge the unaltered Augsburg Confession, or at least its first four Articles (on the Trinity, Original Sin, of Christ and of Justification) as the foundation of their faith. Now, however, the Lutheran church of Holland has a far larger infusion of orthodox elements and is steadily moving forward in the same direction with other branches of the church.

But we hasten to that part of the Lutheran family with which we are more immediately concerned, that, namely, which is found in our own country and in North America generally.

That the position of Lutheranism has been greatly altered in the United States within the last ten years no one who is at all acquainted with its history can for a moment doubt. We doubt whether any portion of the church of Christ has been more rapidly or more substantially developed in the same time. The external prosperity has been wonderfully increased. Its numbers have more than doubled within that time, whilst its efficiency in all departments of its work has become more and more decided. In 1848 the "Committee on the state of Religion" appointed by the General Synod reported in its connection 336 ministers, 762 congregations and 62,022 members, with an average annual increase of 5,300 members. The Lutheran Almanac for 1859 gives us a list of 719 ministers, 1,378 congregations, and about 150,000 communicants. Not connected with the General Synod are 364 ministers, 545 congregations and not less than 100,000 church member. There were then connected with the church six Theological Seminaries, four Colleges and a few Academies. Now we have eight Seminaries for ministerial training, seven Colleges, and a constantly increasing number of Academies and Female Seminaries, several schools for orphans and one Deaconesses' Institute. Then our Foreign Mission was just

* The orthodox party took the name of "*Herstelde Evangelisch Lutherische Kerk*"—"The Renovated Lutheran Church."

established in India, now we have ten missionaries there, and are seriously contemplating the establishment of one in Africa and another in China. Then we were just commencing our Domestic Missions in the Mississippi Valley, west of Ohio, now we have there several colleges and theological seminaries, which every year send forth fresh accessions to our ministry, whilst Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri and Kentucky all have Synods of their own (some of them three or four) and more than two hundred ministers preaching in the English, German, Danish, Swedish and Bohemian languages, besides a small Mission among the American Indians. Nor can we doubt that the increase in intellectual and moral and religious power has been fully proportionate to this increase of numbers.

But that our course has not been one of unmingled prosperity during this period, is involved in the nature of earthly relations, and we would, perhaps, be safe in saying that during no former period has the Lutheran church in America been so strongly agitated. It is patent proof of this that we must still divide the church into the two great sections of "*United with the General Synod*" and "*Not United.*" The General Synod has, indeed, increased in an unexampled manner. The great body of the church east of the Alleghany mountains has now come in connection with it, and it has extended its borders across the Mississippi into Texas and Iowa, and placed its missionaries in Minnesota, Nebraska and Kansas, and in the British Dominions in Canada and Nova Scotia. But, at the same time, it has appeared to be strongly agitated by internal divisions and to be more violently assailed by those bearing the same name, but refusing its fellowship and assailing its position with even greater violence than denominations from whom hostility is taken as a matter of course.

It will assist us in obtaining clear ideas of the present position of the Lutheran church of this country to review the various parties standing aloof from the General Synod together with the causes of their hostility and the reasons of their disagreement and separation from each other.

The oldest opposition to the General Synod comes from the Tennessee Synod, or, as it was formerly called, Conference. Notwithstanding its name, this body was established mainly in Virginia, though its members were widely scattered over the adjacent States of North Carolina and Tennessee. It was never numerous, and even at the present time, after

an independent existence of nearly forty years, scarcely counts forty ministers and reports less than eighty congregations. The separation of this body from the Synod of North Carolina undoubtedly originated in personal difficulties, yet it almost immediately took the form of doctrinal difference. The members of the Tennessee Synod stood very firmly upon the letter of the Augsburg Confession and charged the Synod of North Carolina with deviating therefrom. This the North Carolinians very warmly denied, affirming in various ways their unchanged attachment to the Augsburg Confession, and more particularly defining their position in their Minutes for the year 1825 where they say (p. 11) "That none of our ministers can receive any Catechism, which, in articles of faith or doctrines, departs from *Dr. Luther's Small Catechism*; because we are bound by the Constitution of the General Synod of our church to make no change in the doctrines of our church: This is the true sense of the Constitution, 2nd part, 3d paragraph, and in consequence of this, the consciences of our brethren in Christ can never be afflicted or depressed by new doctrine." This coincides remarkably with the declaration of the representatives of the Synod of Maryland and Virginia (contained in their Minutes for 1824, pp. 17-19) where they answer some queries of a member of the Tennessee Synod upon this subject as follows: "As to the supposed power of the General Synod to introduce new doctrines into the church, we would not consent to the General Synod's exercising any such power, and believe none was given her in the Constitution. *The unaltered Augsburg Confession is the only Confession which this Synod receive, or which has been received by our church in this country*; and even the "*Plan Entwurf*"* expressly stated (p. 5, sec. 4,) that the General Synod has no power to make any alterations in the doctrines hitherto received in the church, and the Constitution of the General Synod expresses the same idea in less perspicuous terms in Art. III, Sec. II, 3."

Still, the Tennessee Synod was not satisfied, but continued to urge the charge of departure from the doctrines of the church not only against the Synod of North Carolina, but against all the Synods united in the General Synod. Yet the Tennessee Synod did not go beyond the Augsburg Confession and the Catechisms of Luther in its confessional re-

* This was the title given to the original proposition for the Constitution of the General Synod prepared, we believe, by Rev. G. Shober in 1819.

quisitions, and recently a warm debate has sprung up in that body as to its relations to the other Symbolical Books, one party (represented by Rev. A. J. Brown) showing beyond any reasonable doubt that the Constitution of the Tennessee Synod binds its members to nothing more than the Augsburg Confession, the other (of which Rev. H. Wetzel, of Virginia, is the spokesman) maintaining that they are pledged to the whole Book of Concord.

It is not, however, doctrinal differences chiefly that separate the Tennessee Synod from the General Synod, but matters of discipline and practice. The Tennessee Synod was from the beginning fearful that the General Synod would have too much power and govern the church with too strong an arm—a fear which is inexplicable to those who regard the chief objection against the General Synod to lie in its weakness and want of all other than *advisory* power. The Tennessee Synod also had a great dread of Theological Seminaries, Bible and Tract Societies, or any very active measures for preaching or giving efficacy to the gospel. These views, however, have been greatly modified within a few years past, and we are assured that some, at least, of their ministers are fully up to the spirit of the times in all these matters.

The Synod of Ohio and adjacent States sympathised very strongly with the Synod of Tennessee, some of its earliest members having come from that body. It did, however, join the General Synod, and sent its delegates to its second convention held in Frederick, Md., in October 1823. Subsequently, however, it withdrew its connection, although some of its leading members have always been favorably disposed to the General Synod. Like some other parts of the Lutheran church, it at one time contained some members infected with Rationalism, some of whom, however, like the lamented Professor Schmidt, of Columbus, subsequently became the most decided champions of orthodoxy. But of this orthodoxy the Augsburg Confession and Luther's Shorter Catechism were, until 1848, the measure. Until that time the Synod had very decidedly rejected all propositions made for the adoption of all the Symbolical Books. It was in consequence of this, together with the refusal of the Ohio Synod to designate the Synods which it would acknowledge as Lutheran, to alter the form of their Liturgy for the administration of the Lord's Supper by the removal of the words "*Jesus saith,*" as well as the decision to maintain instruction in the Seminary at Columbus in the *English* language and not ex-

clusively in the German, that the Rev. Messrs. Winkler, Sihler, Fr. Becker, Ernst, Burger, A. Schmidt, Selle, Richman, Saupert and Schürman withdrew, and shortly afterwards (May 20, 1846) in connection with the Saxon ministers, Löber, Walther, Keyl and Gruber, (who had emigrated with Pastor Stephan) formed the "Synod of Missouri and adjacent States." The event is a striking commentary on the folly as well as the sin of schism. Although it might have been supposed that this violent procedure of Dr. Sihler and his friends would have forever prevented the Ohio Synod from taking the position which they so strongly insisted upon, only three years had elapsed before the Ohio Synod (in its meeting at Columbus) gave in its adhesion to the Symbolical Books as the proper exposition of the faith of the Lutheran church. Had these gentlemen remained in connection with the Ohio Synod there is every reason to believe that many subsequent difficulties would have been avoided. The Ohio Synod was, however, by no means unanimous in its adoption of the Symbolical Books—it is doubtful whether a majority was in favor of the measure at the time and the English Synod (the whole body was called the "Joint Synod" and was composed of three District Synods) steadily refused to change its Constitution which acknowledged only the Augsburg Confession as its doctrinal standard. In consequence of this and some other difficulties the English Synod withdrew from the Joint Synod and united with the General Synod. Nowhere, perhaps, do the disturbing elements in the Lutheran church come into more violent collision than in the Ohio Synod. It contains at once the English and the German, the Missouri and the Buffalo tendencies, members of secret societies (Freemasons, Odd Fellows, &c.) and the most violent opposition to such societies. Although strengthened by the recent accession of an additional Synod in Indiana and a considerable body of ministers in Michigan, the future of this body is very doubtful—it is certainly greatly shattered by the storms through which it has passed within the last fifteen years. It now contains about one hundred ministers.

The Missouri Synod presents the most remarkable instance of Synodical growth and development which is anywhere to be found in the history of our church in this country. Organized, as we have already seen, in 1846, only a little over twelve years since, with only *nine* ministers attaching their names to its constitution, commencing its operations in the extreme West (in the city of St. Louis) it now numbers *more*

than one hundred ministers, has its congregations in Missouri, Iowa, Wisconsin, Illinois, Michigan, Indiana, Ohio, Maryland, Pennsylvania, New York, Louisiana and, perhaps, some other States. Its number of communicants is not as large as in other parts of the church with the same number of ministers, but its discipline and efficiency are admirable. They sustain one College, one Theological Seminary, (with between fifty and a hundred young men in a course of preparation for the ministry) a mission among our North American Indians, one weekly newspaper and one monthly journal devoted to theological discussion. A great part of this rapid increase is undoubtedly to be ascribed to the influence of the well known William Löhe, pastor of Neudettelsau in Bavaria, who as early as 1840 began to take an interest in the condition of the Lutheran church in America. In 1843 he began to publish his "*Kirchliche Mittheilungen aus u. über Nord-America*" (Ecclesiastical Intelligence in regard to North America) the profits of which were to be devoted to the work of missions among the Germans in the United States. He first proposed to co-operate with the Seminary at Columbus, Ohio, and sent several students to that institution. But upon the withdrawal of Dr. Sihler and his friends from the Ohio Synod he both approved of their course and came to their assistance with redoubled energy. Men, money and all forms of encouragement were supplied to the utmost of his power. To him, we believe, the Seminary at Fort Wayne is mainly indebted for its assistance, whilst he also assisted very liberally in the establishment of Concordia College in St. Louis, Mo. But upon the final separation of the Buffalo Synod from that of Missouri, Löhe ranged himself upon the side of pastor Grabau and entirely withdrew his countenance from the Missouri Synod.

This leads us to consider the relation of the Buffalo to the Missouri Synod, which will also enable us to define more particularly the position of both these bodies. Pastor Grabau, as is well known brought his congregation of persecuted Lutherans from Silesia to this country in 1838, and settled at Buffalo, in New York. Some of his friends went further west to Wisconsin and others into Canada. Buffalo is, however, their principal settlement, where they have also established a College and other institutions, under the care of pastor Grabau. We believe the association called "The Buffalo Synod" now consists of about twenty ministers. At first upon friendly terms with the Missourians, they finally assumed

a most hostile position in consequence of their difference upon the following points: 1. Pastor Grabau (who represents the Buffalo Synod) insists upon a church government entirely conformed to the original form of the Lutheran church, or that of Saxe-Coburg which was established in 1626. The Missourians maintain the power of the church of every land to make such regulations for itself as it may from time to time require. 2. The former is disposed to separate the clergy entirely from the laity and make them independent of them, at least in regard to everything relating to ordination, doctrine and discipline. The latter apply the spiritual priesthood of believers in such a way as to derive the ministry from it, and give a prominent part in the government of the church to the laity. 3. The two parties differ entirely in their interpretation of the 14th Art. of the Augsburg Confession, especially as regards the points of *call* and *ordination* to the ministry.* In a word, the Buffalo Synod has strong hierarchical tendencies, represents the high church and Romanizing tendencies of the newest school of Lutheranism, of which Hengstenberg, Leo and Löhe are representatives, and entirely ignores the sober theology of Luther, Buddens, and Mosheim, for which also the Missourians have a much stronger affinity.

But both these parties, we believe, profess to stand upon the whole symbolical system of the Lutheran church, though we are greatly at a loss to know how the Buffalonians reconcile their position with the teachings of the Smalcald Articles: Luther's authority in regard to ordination they set aside without any ceremony.

The Buffalo party is very small—not embracing, so far as we know, over twenty ministers. But they are likely to be strengthened by a body of Pastor Löhe's friends, young men whom he has recently sent to the United States, whose headquarters are in Iowa, where they have established a Seminary for the training of young men for the ministry, conduct a religious newspaper, &c.

The Norwegian Synod of Wisconsin may be regarded as forming another section of the Lutheran church in this country. This body now consists of only fourteen ministers, but its number of churches and members is greater in proportion than any other part of the Lutheran church in the United

* See this subject more fully discussed in this Review for Jan. 1853, pages 417 to 424. Also "Unsere kirchliche Lage etc. von Wih. Löhe 87-122. Nördlingen, 1850.

States. They report, as in their connection, in the States of Wisconsin, Iowa and Minnesota 92 organized congregations and over 13,000 communicants. All these ministers have been educated at the University of Christiana, in Norway, and having been in this country but a few years have, of course, the same theological views which they there imbibed. They stand firmly upon the Augsburg Confession, but have no prejudice against the other Symbolical Books. They have formed a Synod embracing only their own nationality, but have adopted a system of church government not inconsistent with the genius of their new country and accordance with the free and firm character of the old Northman.

The Franckean Synod of New York has cut itself off from the rest of the Lutheran church by tacitly, if not formally and publicly, abandoning the Augsburg Confession. It has published a sort of Confession of faith of its own, and in its erratic and self-destructive career has shown how dangerous it is for men to renounce the faith of their fathers and set up for universal reformers of all the established forms of church and state, of religion and of morals. They may be properly ranked as one of the few sects to which Lutheranism has given birth, and it is difficult to say how much or how little of the original element they have retained in their present organization.

These are the principal Lutheran elements which have hitherto refused to coalesce with the General Synod, and have not had sufficient affinity to combine into a single body of their own. Some of them are strongly antagonistic, as the Missourians and Buffalonians, others heterogeneous in their character, and held together rather by custom and old association than by common principles. There is no reason why the Tennessee and Ohio brethren should not unite together, except that they are so far locally distant. Nor are efforts wanting to bring together all these parties. The convention which has recently taken the name of "The Free Evangelical Lutheran Conference" has had several meetings, and still excites an increasing interest in most of these bodies. Its immediate object is the interchange of opinions among all those who call themselves Lutherans and profess to receive the unaltered Augsburg Confession. It has been attended almost exclusively by the members of the Synods just mentioned, the adherents of the General Synod absenting themselves not so much on account of the predominance of the German ele-

ment and language in that assemblage as from the conviction that it is a movement towards a rival General Synod. Not that they would have any objection to the formation of such a body, which would labor in the same direction that they have long done, that is to say, for the union in one body of the scattered fragments of the Lutheran church in this country; but they feel that their present position is one too important to be rashly compromised by any attempt at a union upon different principles. Moreover, they prefer working out in the General Synod itself the problems of the Church's destiny, and have quite enough discussion there without going into other bodies or associations to define their position, or to determine the elevation or depression of the theological barometer. In the mean time, if these friendly interchanges of ideas upon the Augsburg Confession contribute in any degree towards harmonizing the views and concentrating the scattered energies of the several sections there represented, we shall gratefully acknowledge that the *four years** thus devoted to meditations upon the Augsburg Confession have been profitably employed.

But what is the position of the General Synod itself? Much has been said, but very little *written* on this subject, for some time past, at least not in our English papers, though our German and Norwegian friends have exercised themselves considerably in this matter. The "*Lehre und Wehre*," the organ of the Missouri Synod, and the "*Maanedstidende*" (Monthly Journal) occupying a similar position in the Wisconsin Norwegian Synod, have been very earnest in demonstrating, for some time past, that the General Synod is not a Lutheran body, but something in the nature of the "United Church of Prussia." It ought to be a sufficient answer to such a charge that repeated efforts were made up to the year 1841 to effect a union between the German Reformed and Lutheran churches in the United States. But all such efforts were most signal failures. The last attempt of this kind was made in the organization of a "Foreign Missionary Society of the Evangelical German churches in the United States," at the meeting of the General Synod in Hagerstown, in 1837. This movement originated in the withdrawal of the lamented Rhenius from the Episcopal "Church Missionary Society" of England, and his consequent appeal to the churches of Ger-

*It is, we believe, the fourth convention of this kind which meets in Fort Wayne, Ind., on the 14th of July of the present year (1859.)

many and America to sustain him in the management of an independent mission. If anything could have united the German Reformed and Lutheran churches in America, it would have been this, for at that day nothing was so fully regarded as common ground for all Protestant churches as the work of foreign missions. The circumstances of the case, moreover, excited deep feeling and called forth the warmest interest for missions among our churches of German descent—it was, in fact, the impulse which called into existence the Foreign Missionary Society of the Lutheran Church in the United States. The Society was organized* with the leading men in the Lutheran and German Reformed churches as its officers, and a very strong appeal was made by a most judicious Committee, inviting and urging all evangelical German churches to unite and co-operate in this good work—a special Committee was also appointed to correspond with “the brethren of the German Reformed Church,” and several years spent in negotiations. But the result was to place the two denominations further from each other than ever, and the project was unceremoniously dropped in 1841. (See the Minutes of General Synod for 1841 p. 36.) But a still stronger proof of the spirit of the Lutheran church was given in its refusal to act as an auxiliary to the American Board in this same work of Foreign Missions; all the arrangements had been made to this effect, but the stubborn common sense and sound church-feeling of the mass of the church refused to sanction them, and the Lutheran church entered independently upon its missionary career—for which we all now most heartily thank God, and none more fervently than the warmest friends of the American Board who so reluctantly separated from that noble association. I know, indeed, the human passions and infirmities which contributed to this result, but above all I see the hand of God directing the destinies of his church, making “*the wrath of man to praise him and restraining the remainder thereof.*”

But it is said that the General Synod did, by the action of its committee of Foreign Correspondence in 1846 put itself upon the basis of the United Church of Prussia, and thus remove its Lutheran character? This charge originates partly in ignorance of what was actually done by the General Synod in regard to that remarkable letter, and partly in want

* See its Constitution in the “Minutes of the General Synod for 1837,” Appendix No. II. pp. 33 to 41.

of familiarity with the constitutional powers of the General Synod. As regards the former point, it is observed, in the first place, that *that letter was never laid before the General Synod* so as to allow of any action being taken by the Synod in regard to it; and, in the second place, even the report of its action by that committee met with decided opposition and was materially modified before it was adopted, as may be seen by reference to the Minutes of the General Synod for 1848, p. 18 (Res. 8-9.) All that the General Synod, as a body, knew about the matter, was contained in the report of the committee which (as amended) may be seen in the minutes just quoted. Appendix F, pages 50 to 52. All that is there said upon the point in question is found on page 51, where it is said in reference to the Evangelical or United Church of Germany "that the ground on which it is organized and that of this General Synod are, in general, identical. *Both are based on the principle of unity in essentials, and liberty in non-essentials,*" which we regard as widely different from an attempt to identify the United Church of Prussia and the Lutheran church represented in the General Synod. The following paragraph of this Report also, though open to very grave objections, still does not represent the General Synod as departing from the established doctrines of the church, but only as "*allowing liberty in regard to non-essential doctrines.*"

Be that as it may (for we have not time here to enter into the merits of this famous letter and the subsequent report of the committee), it is very certain that neither the General Synod of 1845, which appointed this committee, nor that of 1848, to which it reported, nor any other General Synod either before or since, has undertaken to identify the Lutheran church in the United States, or that part of it which it represents with the United Church of Prussia, nothing of this kind can be found on record in the minutes or in the history of the General Synod, and our German friends in the Missouri Synod, and our Norwegian brethren in the Wisconsin Synod may as well dismiss all fear and anxiety upon this subject.

• Still further, even if the General Synod had done such an act, it would be un-constitutional, and therefore null and void, though it might be very proper for a subsequent General Synod, when made aware of the fact, to disavow the act, as was done in the case of the Resolution passed in 1839 in regard to the Tennessee and Franckean Synods, which, after

repeated discussions, from year to year, was finally rescinded by the General Synod of 1857—nearly twenty years afterwards. We do not, however, think that anything of this kind is called for in the present instance. The committee merely gave their own individual views of the state of theological opinion in the General Synod *at that time*—and such views did undoubtedly at that time prevail in the General Synod to a considerable extent, just as intolerance, formation and Rationalism have, from time to time, prevailed in other parts of the Lutheran church, and more especially in Germany. Thank God, a different state of public opinion now prevails in the General Synod, just as a sounder faith has been restored in Germany, Norway and Sweden, and in all important parts of Lutherdom !

But we say that such an act of the General Synod, declaring the Lutheran church united in it, to stand upon the basis of the United Church of Prussia, or anything like it, would have been utterly unconstitutional ; it would have been a change of the organic law of the body, and would have called for the ordinary process by which alone the Constitution can be changed, as laid down in Art. II of the Constitution. But still further, the Constitution of the General Synod expressly prohibits any such change as would have here been required, namely, *the introduction of the Confessions of the Reformed Church* in addition to those of the Lutheran Church, inasmuch as it is upon their agreement (*consensus*) that the United Church of Prussia is based. But, as we have already seen in the early action of two of the leading Synods by which the General Synod was formed, (*supra p.*) this body was expressly prohibited by Art. III, Sec. II, of its Constitution from "introducing such alterations in matters appertaining to the faith, or to the mode of publishing the gospel of Jesus Christ (the Son of God and ground of our faith and hope) as might in any way tend to burthen the consciences of the brethren in Christ." Of course, they could not introduce the Helvetic Confession, or the Heidelberg Catechism, and no man in his senses ever thought of anything of the kind.

But we have said that whatever may have been the state of public opinion in the General Synod in 1845 or 1848, there is no doubt that the proposition to put the General Synod on the basis of the United Church of Prussia would be universally scouted now. If anything were wanting to

prove this, the discussions in the recent meeting of that body at Pittsburg, on the application of the Melancthon Synod for membership, and the action taken thereon are conclusive in the matter. The Melancthon Synod presented itself for reception into the General Synod, alleging that it had done everything required by the Constitution and rules of the General Synod, in such cases made and provided, and more especially that it acknowledged *the Augsburg Confession as a substantially correct statement of the fundamental doctrines of the word of God*, (we quote the spirit of Dr. Kurtz's statement, he appearing as the representative of the Synod); further, that they were organized as a district Synod by the consent of the Maryland Synod to which they had formerly belonged &c., &c. Unfortunately, however, their spokesman, in reading his extracts from their Constitution and declaration of sentiments, stumbled upon a passage in which they defined their position* in regard to "certain errors alleged by some to be contained in the Augsburg Confession, but which, whether contained therein or not, they most peremptorily rejected," such as "the doctrine of the mass," the bodily presence of Christ in the Lord's Supper, the denial of the divine and perpetual obligation of the Sabbath, auricular confession, in short, the "Gorgons, Hydras and Chimaeras dire" of the "*Platform*" generally. This was the first time the friends of the Platform had ventured to present it upon the floor of the General Synod, either directly or indirectly, and its reception was certainly not encouraging. The General Synod was, perhaps, taken by surprise—the subject had been carefully withheld from its last meeting, and now it came forward indirectly and in a carefully modified form. Still, there was no disposition manifested on the part of the opponents of the Platform to shrink from the new issue thus presented. One gentleman did, indeed, move to refer the whole subject to a committee, but this was evidently with a view to deliberate action, and not for the purpose of getting it out of the General Synod. This movement was negatived by a combination of friends of the Melancthon Synod with a number of its opponents, the former expected to carry their point immediately, the latter wished to have the whole subject properly ventilated in open Synod

* We quote from memory, not having the documents before us, and not pretending to give ideas "*totidem verbis*," but endeavoring to preserve their spirit.

before giving it into the hands of a committee, or with the idea that the Synod would have the discussion at all events, and might as well have it then as at any other time. The Synod then went into a deliberate discussion of the points at issue, and it has been said by some of the oldest members of the General Synod, who were present and listened carefully to this debate, that it surpassed in power and in the calmness and thoroughness of its investigation any that has ever before been conducted upon the floor of that body.

The objections made to the Melancthon Synod were, 1. That there was no necessity for its organization, as one Synod was enough for the State of Maryland, and there were not more ministers there than were necessary to constitute a respectable Synod. 2. That the Melancthon Synod was irregularly organized, without a distinct geographical boundary and in violation of the understanding with the original Synod. Consequently, 3. That the Maryland Synod protested against the recognition of the Melancthon Synod by the General Synod. And finally, 4. That said Synod did not comply with the General Synod's requisition for the admission of Synods, inasmuch as it did not stand clearly and distinctly upon the Augsburg Confession, which is the General Synod's standard of Lutheran orthodoxy.

This last point clearly defines the present position of the General Synod as to the doctrines of the church. *It was distinctly admitted upon all hands, that no Lutheran Synod can be received into the General Synod without acknowledging its adhesion to the Augsburg Confession.* The only question was in what sense, or what extent the Augsburg Confession was to be received. The Platform men, and those who sympathised with them, of course, had to take the ground that the General Synod did not bind its members to a full and unqualified reception of the Augsburg Confession, and some even went so far as to say that they did not receive all the teachings of the Augsburg Confession. But Dr. Kurtz, one of the authors of the Platform, was very emphatic in declaring that the Melancthon Synod did receive the Augsburg Confession as required by the General Synod. Dr. Sprecher, another author of the Platform, whilst maintaining that the General Synod "recognized differences of opinion among Lutherans on some points in the Confession, and did not require absolute assent to everything contained therein," still admitted that *the General Synod knew nothing of any other confession than the unaltered Augsburg Confes-*

sion—a confession different from that of 1530 was not the Augsburg Confession at all. Dr. Schmucker, the writer of the Platform, was also quoted as having, as early as 1824, maintained that “the unaltered Augsburg Confession is the only confession received by the General Synod, or which has been received by our church in this country,” and though present and attentive to what was said (though not a member of the Synod) expressed no dissent from the statement.

The inference is obvious—the Platform is logically defunct in the General Synod; no Synod in that body can with any propriety base itself upon this as a declaration of faith, either as a revision of the Augsburg Confession, or as a substitute for it. Why? Answer: the General Synod requires its members (District Synods) to stand upon the Augsburg Confession—by this it means the unaltered Augsburg Confession of 1530. Hence those who take the Platform as their standpoint, or in any way tamper with the Augsburg Confession are standing on a basis different from that of the General Synods.

But did not the Melancthon Synod do this? And if so, why was it received into the General Synod? That the Melancthon Synod occupies a very unsatisfactory position in regard to the Augsburg Confession is manifest, and so the General Synod has declared, although in terms which, we are free to confess it, are not sufficiently clear, distinct and decided for our conception of the dignity and authority of such a body. We consider it a stretch of courtesy to say that the General Synod “*cordially* receive the Melancthon Synod”—the opposition to its reception was too strong to justify such language even though passed by the decided vote of *ninety-eight* yeas to *twenty-six* nays, for we are assured that at least one half of those ninety-eight would have preferred a different phraseology. Not that they wished, or that we would wish the General Synod to reject the Melancthon Synod—but we would receive her as an erring child, with the words of serious admonition, not of too fond indulgence. The terms of the reproof are, in our opinion, too mild, although it is a *reproof* when the General Synod “*fraternally* solicits them to consider whether a change in this doctrinal basis of the paragraph in regard to certain alleged errors would not tend to the promotion of mutual love and the furtherance of the great objects for which we are laboring together.” And yet even thus the General Synod has very distinctly defined its position and marked its disapprobation of this modified

form of the "Platform"—it neither approves of any tinkering at the Augsburg Confession, nor of any insinuations as to imagined errors in that fundamental confession of the church and acknowledged basis of the General Synod.

The Melancthon Synod was received because the General Synod is a mild and tolerant body, and because its members, generally, those of them, who are most staunch in their adherence to the Augsburg Confession (to which some of them also add "the other Symbolical Books") *remember the rock whence they were hewn and the hole of the pit whence they were digged*"—they remember how but a few years since the great body of what was called "the Lutheran church" was under the influence of Rationalistic principles, and whilst they rejoice in their own emancipation and in the deliverance of the church generally from those principles, they are not willing to use harsh measures of conversion, or to repel from the communion of the church those who believe themselves to be its sincere members, and who, they trust, may, by the grace of God, yet become such. There is no disposition in the General Synod to force men into orthodoxy. If the doctrines of our church are not scriptural—if the Augsburg Confession cannot commend itself to the judgment and conscience of all who call themselves Lutherans, and who have been nurtured and trained in the bosom of the church—the General Synod will endeavor to enlighten, but it will not apply force to the conscience of any man. This, we take it, is its present position, and in this, and in general attachment to the great doctrines and distinguishing features of the Augsburg Confession, we believe there is now more unanimity in the General Synod than at any former period in its history.

ARTICLE II.

THE FAMILY IN ITS RELATIONS TO THE STATE.

By Hon. Edward McPherson, Gettysburg, Pa.

As we look down the long vista of the past, and abroad upon the splendid panorama of society, there appear prominently before us, two well-defined, completely-organized, firmly-established Institutions—The FAMILY and The STATE, both of which have visibly marked themselves upon the passing ages, and are yet highly active in controlling the progress

of events. They are co-existent with Man, and were created for his good. They came up out of chaos hand in hand, and are still abreast, having been companions for many weary centuries. They have played a conspicuous part in human affairs, and have essentially modified the World's Civilization—of which, with the variety, fitness and vastness of its parts and the gracefulness, vitality and magnificence of the whole, it is difficult to obtain a realizing sense. Yet though having a common purpose, animated by a cognate spirit and united in the closest bonds, they have many points of difference.

The Family is a private, well-knit corporation, simple in plan and compact in structure—to its circle, a safe and cheerful refuge; to those beyond, a frowning battlement. The State is a public, ill-jointed corporation, cumbrous in plan and complicated in structure—to its citizens sometimes a defence, sometimes an oppression; and hence exposed to rebellion from within and attack from without. The Family comprehends few interests, and they harmonious, and is vigilant in their defence. The State, various and diverse interests, which it moves slowly to defend. The sphere of the one is domestic—regarding Man chiefly as a social being; that of the other is public—regarding him chiefly as a political being. One directly regulates individuals, the other masses. One cultivates the affections, the other public spirit. The Family moves *within* the State, yet is the brace and girder which sustains it. Both have great vigor and resistant power. The vitality of the Family is the greater, because more concentrated. The two were not intended to be antagonistic, and never have been so, except when men inspired with evil, wielded the State for the destruction of society and the degradation of the people. Then the Family hurried to the rescue. In antagonism, each has checked the other. Properly developing, each has strengthened the other, and glorified its mission.

The relation of the two has always been intimate, and mutually influential. It could not be otherwise. Nothing ever existed, destitute of an influence. Resultless existence is an impossibility. Sometimes, the influence of an object may not be easily traced, but nothing justifies the assumption of absolute negation. All analogy and all known results teach that the power of mutual influence is inherent in every created thing. Truly understood, this is a grand and elevating thought. It reveals a hidden sympathy between the very highest and the very lowest forms of Creation. It gives a

common ground, on which all—the greatest and the meanest—stand as equals, thus establishing the unity of Creation, and inferentially the Oneness of the Creator. But whatever may be true with regard to the general proposition, there can be no doubt with regard to the particular one, that from the beginning the Family and the State have been closely united—whatever their stage of development—and have exerted a powerful influence—both, upon Man, and each upon the other.

It is unnecessary to our purpose and might be fruitless to inquire, how far each has operated. For all who think, appreciate the difficulty of analyzing the complicated mechanism of Society, and discovering the precise sphere and use of all its parts, with their mutual relations; and it will be readily admitted that while there is no problem in Human History more inviting and fascinating, there is none more delicate and insoluble than the proportion in which each social influence contributes to the general mass. Neither is it easy to determine which of these two corporations has more forcibly impressed the other. At first glance, it might be supposed that the ponderous mass of the State had overborne the lighter framework of the Family; but reflection will, at least, cast a doubt over this assumption. Family-life is active and intense, gains thorough possession of the impelling powers of Man, and thus immediately moulds and controls him. Its influence, rising from below is, like heat, far more searching and penetrative than that descending from above. There has recently been an apt recognition of this truth. When the Emperor of Russia sought to reconcile some of the ultra-conservative of his nobility to his serf-emancipation project, he told them, with great point, that it was better for them to have this movement initiated from above than begun from below. Descending, the flame may be guided; ascending, it might spread wildly and outgrow all means of suppression. The thought shows that the Czar's advisers have not misread History, or misjudged Man. The Family is the foundation-institution—on which all others rest. Hence, it readily sends its spirit through the super-incumbent mass and assimilates it to itself. Hence also, only that social progress is real, which has its foundation in the foundation-structure of Society. Any other is evanescent in nature, deceptive and delusive. Upon an enfeebled or corrupted Family, no healthy, vigorous State ever rested. As well, build houses on the sand. Besides this advantage of position, the Family, as has

been intimated, reaches those personal motives which generally incite to effort—such as Man's pride, selfishness and ambition, and his better qualities, his affections, sense of justice and of duty. Government cannot reach these, or feebly compared with the Family, which is Man's storehouse, full of treasures of priceless value. In his course through life, the Family constantly appeals to him, directly and personally, and calls him by considerations which stir the deepest recesses of his heart, reach the profoundest depths of his nature. No spot so rivets feeling as the Family. No object of earthly interest is so dear to the hearts of Men as the present and prospective interests of their wives and children. Before no shrine, do all conditions so sincerely worship as the Household Gods. It is, therefore, no exaggeration to describe the Family as an engine of vast potency; and to assert that as may be its suggestions—whether springing from a high or low grade of sentiment—will, in large part, be the nature, aims and characteristics of Man, and through him, of the great public corporation which is his outward exponent.

The State, however, is not impassive. It impresses the Family—not merely generally, as all formative influences modify each other, but particularly, for a prime duty of the State is protection of all its organs from rival and encroaching interests. The Family is thus ever under the guardianship of the State, is taken to its embrace, and receives of its spirit. Likewise, the State reaches the Church and all other organizations, and thus indirectly reaches the Family through the relations of the latter to these other organs. Besides this, the State wields the legislative arm and through this power—sometime severes and withering, sometimes mild and benignant—it reaches the Family, and in the spirit of barbaric desolation or civilized development mars or perfects its fair proportions.

It is, however, the achievements of the Family which we propose chiefly to consider. They may be described under the general two-fold division of *moral* and *political*. Some of its influences are incapable of accurate analysis into either of these divisions, and partake of the nature of each—so closely are the two intertwined in the web of Humanity. We classify them, safely, according to their preponderating marks.

The Family softens the manners of a people. This may seem an unimportant consideration, but it is a highly import-

ant one. There is a close connexion between gentle manners and gentle thought. When the world was peopled by men who spent their lives in war and enjoyed its brutalities, who thought lightly of human life and were harsh and overbearing towards each other, human rights were little recognized, human suffering little regarded, and the human heart little cultivated. The moral world was a waste in which no flower bloomed. When, under the mollifying influences which have produced Human Progress, a change came and the world began to assume somewhat of its present beauty, we find as most marked among the changes, the consolidation of social institutions, the elevation of woman, and the reformation of manners. The Family was a leading spirit in effecting this regeneration. Before it had the definite shape which it received as a part—and a redeeming part it was—of the Feudal system, it was weighed down under accumulating barbarism, and was unable to perform its mission. An essential part of Feudality, inspired as that was by the generous spirit of chivalry, the Feudal Family at once made woman a wife, gave her a home, increased her dignity, enlarged her influence, and while improving others drew out her better nature and made her worthy of her newly-acquired rights, fit for the enjoyment of her extended privileges. From that period, the amelioration of the social and political condition of mankind dates, which, though irregular in progress, sometimes stayed by unfriendly hands and sometimes accelerated by propitious influences, has yet been steadily advancing and is now more rapidly moving towards its inspiring goal. At first, the light of the Family was feebly seen—so dense was the enshrouding fog. Gradually it has brightened, and now it sheds a flood of light over man's whole life. That star has become a blazing Sun, banishing moral darkness. That plant has become a tree, whose shady boughs invite the weary to repose, and whose leaves are for the healing of the nations. But the Feudal Family not only reached the manners of the Age. It reached the opinions of men, shattering some of the strong-holds of error. It originated milder conceptions of Man's mutual duties, and gained for itself a place in the great arena, wherein the master forces of the world have been fiercely struggling. Its work was worthily begun and has been worthily performed, but is still unfinished and will be, while violence and force maintain their strangling hold upon Humanity.

As a mere refining agent, the Family is unequalled. All

its surroundings are gentle and pure, and will remain so, while Christianity remains an element in civilization. But the Family, penetrated with Christian Influence, humanizes Man's whole tone of thought, exalts his nature, and incites him to virtuous conduct. In its nature private and measurably removed from external influences, it is a refuge from which outward evil is excluded, and which inward evil alone can pollute; and the power of this is chilled by the nature of the ties which bind the parties to each other—ties the tenderest, strongest, deepest—out of which proceeds the highest, purest, completest earthly happiness. As a protection from evil, one power alone is superior—that of the Holy Spirit. The influence of the Family upon Man is immediate while present with him, and follows him amid the world's activities, whispering comforting and strengthening thoughts when temptations assail, and perils surround him. Who has not felt the restraining power of loved ones at home, when principles have wavered and danger was imminent? What husband has not felt the love he bears his wife a protection in times of trial, and encased in that panoply, has not, under God, bade defiance to his foes? What Father has not been nerved to do the right by recollections of innocent ones at home vitally interested in the blamelessness of his reputation? What Son, beset by ensnaring allurements, has not thought of his Mother, and gained strength to overcome the weakness of his flesh? What brother, about to fall, has not been preserved by recalling the face of loving sister, and in the beauty of her purity found an incentive to self-respect? What man, bereft of either or all these endearing associations, does not cherish in the inner chambers of his heart, the memories which linger around them? In view of such experience, it requires no argument to prove either the *power* of the Family, or the beneficence of its nature. It is precisely suited to Man; who, unrestrained, would reach every conceivable depth of degradation—restrained, may attain the highest moral excellence. But the Family effects this, by power not its own. There is a certain refining and exalting power inherent in its nature, but none equal to the stupendous results accomplished. Its extraordinary vitality, energy and reforming efficiency are the direct gifts of the Christian Religion, whose breath transformed it from a merely human and imperfect organization into a divine instrument, and gave it immortality and invincibility. There can be no clearer evidence of this required than is furnished by the history of the

Family before Christianity was revealed. The Family as we know it, did not then exist in the world. The frame was there, and the parts; but the *spirit* was wanting. Hence its power was chiefly mechanical, and was negative. It resisted, in a degree, the mutilating interference of antagonists, but had no other efficacy than belonged to its *form*. The very means adopted to preserve itself, betokened the lack of moral power. Hence it was early corrupted, and its very existence imperilled by free divorce and legalized polygamy—both which fatal foes it was incompetent to expel. After a time, it almost disappeared as a clear, distinctive organization, having sunk under the moral depravity heaped upon it. But in its best days, it did not rise above a low level. The Father was the *master*, not merely the head, of his Family. He was its embodiment, in an absolute sense. He represented it, concentrating in himself all its dignity and power. Even the public law did not pursue the Father beyond the gates of his dwelling. His wife and children were his slaves, over whose liberty and life he had undisputed sway. All duties were rendered to him; none proceeded from him. His home was a close corporation, from which, indeed, the outward despot was excluded, but which an inward despot governed. The *Dii Penates* were worshipped, but not with a healthy worship. It was an unnatural, excessive, and irrational homage, become fanatical from the want of a moral restraining element. The rights of the Family stretched forward into the State, but with desolating and destructive, rather than beautifying and alleviating power. Every institution of the period was founded upon force, and the Family absorbed this spirit. It was a weapon, wielded by power, not a social organization mild in nature and high in aims. With the growing corruptions which finally overthrew governments and undermined Society, Woman, long an object of convenience, was continually degraded, until the Race and all its works festered and fell. When Christianity came with its inculcations of virtue, its exhortations to goodness, and its matchless expositions of human duties, the Family, illuminated and energized with Gospel light, received its true impulse, perceived its true work, and roused to its accomplishment. Its great victories are due to this immortal and all-conquering agent, which will be, as it has been, the faithful servant of God, the loving guardian-spirit of Man.

The Family protects the morals of the young. What has been said, chiefly applies to the adult members of the Family.

Its power over the young is incalculable. These it takes at the most impressible age, when the tender nature, first rousing to a sense of life, instinctively imitates, eagerly learns, unresistingly receives every impression offered. It is then that human agencies are most potent—that, as far as depends upon them, tone and direction are given to the entire future life. No one can outgrow the influence of impressions then received. They remain while life lasts, though sometimes happily modified by the restraining power of Grace, or developed into full activity by the same blessed influence. As a general rule, the training of the first few years of life settles the moral character of that life. It either blunts the sensibilities, stifles conscience, and prepares for crime, or it spiritualizes the nature, calls out its deeper feelings, and leads it on the path of virtue. Hence, as the Family has undisturbed and undisputed possession of the child in its earlier years, it is not difficult to see the vastness of its influence, and the responsibility resting upon its members—especially those to whom the child looks, and from whom it constantly learns. The true Family wards from its precious charge, all contaminating influences, keeps out all polluting agencies and preserves the young heart in innocence. More than this: It tenderly regards the child after its maturing years call it temporarily from its fold, carefully watches its moral growth, sedulously counteracts debasing lessons, and prayerfully labors for its highest good. The Family has a constant war to wage with opposing powers. All its labors are liable to neutralization from the contaminations of the world, and the strife is sometimes fearful and varying. Yet Heaven is not unmindful of it, and victory is generally with the faithful laborers. These principles are so obvious as scarcely to require statement; and they are certainly established incontestably, by facts. We have but to search the records of crime for proofs of the preservative power of the Family. Were the Family what it should be, and would be if parents were more faithful—the evidence would be more striking. But as it is, the vicious and criminal are almost exclusively found to be of those who were early left orphans, or whose parents have failed, through intemperance or other cause, to fulfill their obligations. Of the unfortunate occupants of the Rosine Association of Philadelphia, more than two-thirds were early subjected to the perils of orphanage; whilst of the 6,000 women in New York who openly lead impure lives, five-sixths have confessed to the habitual use of alcoholic stimulants, al-

most invariably a legacy from intemperate parents. Of the 2,000 who made full replies to official inquiries, 1,349 had lost fathers, 1,234 had lost mothers, and of the parents, 1,479 had died before their daughters had reached the age of 15. Orphanage is fruitful of crime, chiefly from the want of the restraints of home, the guardian influences of the Family, the tender, comforting sympathy of the dearly-loving. Crime is the canker-worm which impairs the vitality of States; and criminals are the sappers and miners who destroy the security of life and property, the peace of communities, and the happiness of the people. Nothing more fearfully contributes to make criminals than the privation, or want, of a true Family-life, which is thus seen to be an absolute essential of Civilization.

The Family furnishes opportunities for the thorough training of the whole character. This is of vital consequence. No training is really effective, which does not reach all the impelling powers of Man. To this the Family is peculiarly adapted. The parties meet under the happiest circumstances; the place is propitious, as well as the relation of the teacher and the taught, the period at which instruction commences, and the length of time it continues. Nothing can supply its place—nothing equal its efficiency in developing harmoniously the various powers of the child. His whole compound nature must be exercised and invigorated—not merely his Intellect, but his affections, his moral and religious sentiments. If in his training, one part be neglected and dwarfed, and another unduly developed, a monster is the result, who, possessed by one train of thought, becomes erratic in conduct, and often defiles the pages of history with scenes at which men stare, and tremble. Or he will scatter broadcast the seeds of error, which, springing up and bearing an hundred-fold, may not disappear for centuries, meanwhile doing harm to innumerable multitudes. Hence it is highly important in every aspect, not only that man should be *truly* taught, but that his whole nature should be reached by purifying agencies, and that no portion of this fearful moving power be perverted to unholy purposes. We have but to consider the nature of the Family to be convinced of its especial fitness for this work. It enlightens the understanding, purifies the heart, develops the affections, calls out generous feelings, and places the whole life under the supervision and control of those most deeply anxious concerning it. In it,

heart is knit to heart, and is first felt the divine afflatus of love. Its holy spirit penetrates all the intricacies of his nature, and marks its path by benign and cheering influences. Every day's life is thus daguerreotyped upon myriads of hearts, and its lessons of mercy or wrath, kindness or anger, love or severity, are vividly remembered, and will, some day, be reproduced as active formative influences in the lives of those now young. But it is impossible for the Family to combine within itself all the elements of education, and it has aids—such as the Church, Nature and the School. They are aids, not substitutes. The church has its duties and claims, but they do not, as has sometimes been held, exclude or modify those of the Family. They are mutual helps, having spheres distinct, and rights clearly marked. Comparing the two, the Family is much the more efficient, for it is the child's birth-place and home, while the church is external to the child, is not wielded by tender and loving hearts, cannot as impressively reach the sensitive nature, and if tested as an exclusive educator, would produce, as in the monastic system, incomplete beings, cold, unaffectionate, unsocial dwarfs. The world around has its part to play—the world of nature and of man. Both reach the opening minds and hearts. Nature impresses it, whether she appears in her wilder and grander, or with the smiling sweetness of her quieter garb. She reaches the imagination—filling it with wierd images, suggesting fanciful thoughts, and morbidly stimulating certain of his faculties, or soothing him with visions of calm and peaceful beauty gently educes all his powers and contributes to their healthful, harmonious growth. But animate nature has its work. All know the fearful potency of the mutual influence of man upon his fellow, the incalculable, immeasurable power which associates and friends are constantly, probably unconsciously but not the less really exerting upon each other. Nor can this be escaped. Man can not live in isolation, and independence—much less so can he grow in strength, without receiving and assimilating contributions from others. Likewise, the School is an adjunct of the Family. Its concern is chiefly with the intellectual nature. From its form, the general relations between pupil and teacher, the aggregation of children in a mass, the subordination to authority required, the habits of respectful and orderly behavior formed, the susceptible age of childhood, and various other causes, it is evident that its power for good or evil is vast. It is, therefore, of great conse-

quence to have the School and its influences commensurate with the preciousness of the subjects and the seriousness of the results. No object can more worthily command the means of The State than the establishment of Free Schools, nor of a community than their proper support, regulation and perfection. Thus, the domestic influence of the Family, the religious influence of the Church, the mixed influence of nature and Society, as well as the general influence exerted by the vast machinery of the State, through the School and other agencies, are all co-laborers in the work of thorough education; and the work is incomplete without the activity of each. Of these, the Family exerts the most marked effect, because it commences earlier, is more constant, has happier opportunities, and is wider-reaching and deeper-probing. Without it, Virtue would disappear, learning would decay, Passion would reign, and the world would be a desolation.

The Family materially affects the State by its alleviating influence upon woman. The sexes exert a powerful influence upon each other, and the degradation of one is sure to involve, at least, the measurable degradation of the other. Man has no interests to promote, no benefits to derive from the personal or social degradation of Woman. Precisely the reverse is true. Man falls socially, politically, morally with Woman. At their creation, God defined their relation to each other, and no good has ever arisen, or will ever arise, from a violation of the Divine decree. Time was, when woman was a mere toy of voluptuousness, when her rights were refused, her equality with Man denied, and she was an uneducated, toiling, oppressed victim. But they were fittingly the night-times of the earth, when governments were instruments of oppression, when the light of learning was almost extinguished, when all social and civil privileges were without guarantees and of course without real vitality, and when debauchery, licentiousness and crime rioted over the earth. It was but consistent that in this prostration of every ennobling sentiment, that of regard for woman should share. This sentiment, long buried, had its resurrection at the establishment of the Feudal System, which, however corrupting it may have been in some respects, inaugurated the revolution in manners and opinions, through which woman has had her true social position acknowledged, the Family has become a leading element in civilization, and the general condition of Mankind ameliorated. The Family not only elevates woman, and promotes every valuable interest of Socie-

ty, bringing the sexes together in the manner best calculated to effect the good of each, but all attempts to weaken or destroy it, have uniformly resulted in moral and material injury. In our active and adventurous age, restless spirits have revived and re-tested corrupting systems, but with uniformly disastrous failure. Communism has been tried, Free Love has breathed its pestiferous breath over our land forcing the growth of evil propensities, as a hot-house forces the growth of plants, and, last of all, the Polygamy of a dark land and age has been transplanted to our virgin soil, and has ended in the depravity and demoralization alike of the deluded victim and the cunning deceiver. I say, it has ended; for the case is made up, judgment has been rendered, execution has been issued, and time alone is wanting to complete the removal of the foul thing from within our borders. All similar experiments will similarly issue; for they are falsely based—being calculated to call out the baser part of man and furnishing no barrier to his utter destruction. Every relation of the sexes, either short of, in excess of, or antagonistic to the Divine purpose as revealed in the Bible and fully tested by experience, is unnatural and unwise, and will be found debasing and inconsistent with social progress. The Family ordained of Heaven, is the conservator of Virtue, the fountain of domestic peace, and the abode of purity. Upon its proper moral development the safety, prosperity and happiness of the world depend.

In many other social respects, the State is indebted to the Family, which gives parents common objects of interest and affection and thus enlarges and vitalizes their sympathies; which cultivates a taste for refining enjoyments and invites to refining pleasures; which elevates one's ideal by daily and constant association with the innocent and beautiful; which aids in curbing human passions by attracting the energies of nature to nobler objects; which, excluding the violent and ceaseless excitements of the outer world, substitutes calmer thought and less fitful habits and thus lengthens human life while increasing its rational pleasures; and which by its gentle spirit dissolves the corrupting accretions gathered in our pathway. In these and many other respects—a discussion of which would require too wide a range—the Family directly reaches and operates upon the Citizen, and through him upon the State.

Leaving this branch of the subject, I come to consider the *political* relations of the Family to the State.

The Family is of service to the State in localizing the feelings of the people, increasing their interests in the community and thereby intensifying the sentiment of patriotism. Love of Home is a large element in love of Country. Man feels most when he has most at stake—and that, immediate and tangible. In a wandering state he has not strong place-feeling, or absorbing national feeling. His life fails to secure him a point of concentration; a large part of his capabilities are undeveloped, and some of his gentlest attributes are without exercise or fruition. But in the Family, Man's affections, interests and ambition unite. As he thinks of those whom God has given him, he is furnished an aim in life, and feels the glow of it. New aspirations fill his heart, and new impulse is given to his every movement. He calls in his wandering thoughts and turns them upon one purpose. He rouses his flagging energies, and under his new devotion the earth buds and blossoms, the State is rendered more secure of his fidelity, and Society rejoices in an additional good citizen. Thus, the Family strengthens the State as against foreign foes. It also strengthens Man against the encroaching tendency of the State. Rulers need a strong resistant force, to check them. No truth is more legibly written upon human annals than this: Power, in its nature, is accretive. Sleepless, remorseless, conscienceless, it seeks self-aggrandizement. Its purpose is selfish, its spirit intolerant, its step stealthy, its eye unquailing, its energies unflagging, its agents numerous, its resources vast. The resistant forces must be of great power, to check this giant-stride. Indeed, none of sufficient strength have ever been devised; for in the race, Power always gains. Even in this country, in which we have a written Constitution commanding general homage, numerous and powerful institutions, an enlightened and educated people, the Executive Power is growing at the expense of those departments which were intended to be checks upon it; and a great central over-shadowing substance, silently and gradually grown, begins to raise its threatening front in the Central Halls of our system. It has gained its present dimensions from want of due and jealous watchfulness. We hope its progress will be stayed, its illegitimate pretensions be ignored, the ancient balance of our system be re-established, and public liberty be rid of its most alarming foe. Of the resistant forces in our government, few, if any, excel the Family in vigor and efficiency. Its form fits it for activity; and it is wielded under the most inspiring

motives. Besides, these corporations exist among all ranks and conditions of men, and consolidate them. They are one in nature, rights and fears. They pervade every part of the body politic, and, as a sensitive chord, vibrate to every touch, thus speedily informing all of the dangers which threaten any. Each Family circle is a focal point, around which interests, privileges and rights gather, and these form the jutting rocks and pointed headlands on which Power has been often wrecked. But this feeling is not restless and innovating. It menaces no friend. It is self-preservative, and yet progressive, with a firm and steady step. It educates man, teaches him his duties and enlarges the sphere of them, leads him to the contemplation of new thoughts, expands him with new conceptions, prepares him for emergencies, and gives him motives for promptness and vigor in action. In ordinary times, it works in ordinary modes, silently performing its mission. In extraordinary times, it resorts to the extraordinary means which may be at hand, and can be diverted to its use. The very nature of the Family tends to liberalize the mind and implant a hatred of injustice and oppression. In the worst periods, Man had in his Family a spot comparatively unpolluted by Power, in which, surrounded by his wife and children and inspired by affection, he could feel the pleasure of being free. This schooling was invaluable. It kept bright the flame within him, and preserved from extinction the glowing thoughts which became, in time, the beaming torch-lights beckoning the nations to paths of prosperity and peace.

The Family has affected national jurisprudence. Its needs are the base of the whole system of inheritance. This is observable in its every form. Take the earliest—the Patriarchal system of Society. The Mosaic law recognized as of prime importance the preservation of the Family. All its regulations tended to guard it from the dangers of dissolution which threaten all social institutions. Each Family had its proportion of land, and each branch its proportion of the inheritance. Land could not be alienated from the Family, and in the year of jubilee, it always reverted to the original holder, who was entitled to its re-possession at any time upon the offer of a sum proportionate to the period not yet elapsed and at the rate at which it had been sold. Sons alone inherited; but if there were daughters only, they received the inheritance, but were required to marry “within the tribe of their father,” and their children were considered as belonging to their line instead of their husbands’, that no Family might

become extinct. Intermediately between the patriarchal and feudal Family, this principle became feebler, and in the disorganization of Society was scarcely recognized. Nor is it surprising, that in a chaos in which all ties were loosened and the only codes extant contained provisions by which a man could separate from his family and relations and enter upon a condition of entire independence, it should be found wanting in stable legislation for the protection of the Family. At the period in question, Society was in a transition state. It had been violently uprooted, having been devastated by successive omissions. It was disturbed by conflicting forces, and it felt not the strong hand of public law. The old land-marks had been destroyed—new ones had not been agreed upon, or erected; and the powers which rescued the world from barbarism had not yet combined their energies. As they gained strength, confusion disappears, and customs were established. Man began to acquire, and find means for preserving his acquisitions. Hence, the movements of property became more regular, and the right of perpetuation followed. Gradually owners of property combined for self-protection, and the Feudal System grew to its large proportions. Of this, the Family was an impregnable and essential part. The lord centred in himself all power and dignity, and enjoying his pre-eminence aspired to transmit it. Under the influence of this feeling, the principle of inheritance was quickened into new life. But the fief was, in its nature, indivisible. It required *one* head. Whence came the law of primogeniture, with its complicated modifications of rights—a law which growing out of the necessities of the Feudal Family, yet obtains in parts of Europe, prevailed in a modified form in Pennsylvania as lately as the latter part of the last century, is a system in itself, has tintured many departments of law, and has modified many social institutions and privileges. The *rule* of inheritance has changed, having conformed to juster principles; but the Family had antecedently changed and then effected the necessary revolution in the law. Besides this, the Family has always received distinct and positive protection from the law. So highly are its rights regarded, and so important is deemed its preservation, in complete integrity, that it early became a maxim of the English law that a *Man's home is his castle*. This liberal principle secured Family liberty, and also aided in the achievement of the individual liberty which was an early mark, and is now the crowning excellence of Anglo-Saxon jurisprudence. Furthermore, the law has provi-

ded penalties for crimes which threaten the existence and purity of the Family. And in many other respects, which it is not necessary to detail, the power of law has been extended to the Family, which has thereby materially modified public and private rights.

Real Family-life is inconsistent with an arbitrary or despotic form of government, whether civil or ecclesiastical. The two are, in essence, antagonistic. The one is expanding in thought and feeling; the other repressive. The one elevates and instructs its members; the other degrades, and would keep in ignorance. The one increases Man's consequence and activity; the other would diminish both, as imperiling itself. The one, as an institution, forms combinations with others, out of which rise new combinations and duties; the other is jealous of all leagues, because they may be checks upon it. The one is a humanizing agent; the other, a brutalizing. The Family, by establishing a common sympathy between men, unites and invigorates them; the other would dissociate men and introduce elements of discord, fearing to have them know each other or have community of thought or feeling. The one makes Society more compact, more vitalized and less conquerable; the other tends to disorganization, impassiveness and lifelessness. The one increases self-respect, enlarges our sphere of action and makes more imminent personal responsibility. The other fears an independent subject, and therefore would diminish his duties, contract his privileges and lessen his responsibility. Wherever there has been real Family-life, there has been liberty, or a readiness to grasp it when offered. This was strikingly manifested during the French Revolution which, in the beginning promised well and, perverted though it was, accomplished much in the overthrow of old and corrupt institutions abounding with abuses. Those portions of Germany which longest resisted the movement were those in which there were neither freeholds nor rural liberty. In those which eagerly responded to its comprehensive enunciation of human rights and promises of amelioration, the peasantry had long been land-holders, were comparatively free, and had long had the Home-feeling. Of this, despotism has uniformly been jealous. One of the most offensive interferences of the old Monarchy in France, was the constant control exercised over personal and Family concerns. To-day, France is similarly afflicted. Its homes have no sacredness, and government finds, or Tyrants have always found, facile judges, who have pronounced iniquitous

judgments desolating the hearth-stones and destroying the rights and privileges which are justly its. A recent decision, given within a month, has created general alarm, because of its destruction of private and family rights. Despotism is essentially the same, at all times. It has one nature which peers through all disguises. It is intermeddling, impertinent and unjust. In time, it invariably brings upon itself, as do all crimes, a punishment proportionate to the offences.

The Family has many other means of communicating with the State. It influences Literature, by affording gentle subjects, inspiring purer sentiment, and evoking noble strains. It would be interesting to pursue this thought and see the extent to which the Family has controled Literature; but the most superficial cannot be ignorant of the character or value of this service. The Family is politically, of use in creating common necessities, wants and interests, and furnishing the means for combined and concentrated action in their defence. But there are evils to be avoided. The very activity of its life predisposes it to excess and its accompanying evils. Family feeling has sometimes degenerated into a burning, absorbing and relentless passion, swallowing up all recognition of, or regard for others' rights. It has sometimes enjoined to crime, perpetuated deforming passion, made hate hereditary, revenge a duty and bloodshed a pursuit. This was in an unsettled age, and grew out of a morbid feeling destitute of moral or religious element. True Family feeling incites to no such course, and can be charged with no such crimes. It protects itself, but with weapons fitted to, and wielded in conformity with its nature. The Family needs no other defense. With this, it is invincible. There is another exeresence, which has fastened itself upon the feelings—which, less hurtful than the former, is more common, I refer to Family-pride—which is self-complacent, to others frigid and arrogant, and is a cold, acid, pestilential sentiment destitute of beauty and exhaling no fragrance. It belongs to narrow, contracted and shallow minds, who appreciate neither themselves nor others, and would degrade a God-given institution to be a minister unto folly. The roots of this feeling are in feeble Man, not in the Family, whose life's blood this parasite would suck. Besides, Family-interests sometimes tempt to sacrifice of duty—a danger which is inherent in every tie. The more closely Men are related to each other and the more

complicated with external things, the larger is the surface of each, the more extended his interests, and the more numerous the avenues of approach to him. But ties must exist. Isolation is impossible. Those of the Family are not corrupting. On the other hand, they are elevating, expanding and improving. Violence is done to them where they are made the occasion of moral delinquency. Hence, the blame is not with them, but with those guilty of the abuse of them. These ties lift us out of ourselves, enlarge our scope and sphere of action, increase our capacity for feeling and doing, and prevent that "wrapping up in a narrow individuality," in which public virtue would be stifled.

There are many other suggestions which demand expression, but it is time to close.

It follows from what has been said, that the Family has its vitality and completest development in the Sun-light of Liberty. Freedom of motion is essential to health—circumscription of it productive of disease and death. State-life, depends upon the easy and free movement of its organs. Family-life, upon the freedom and virtue of its members. For ages, the Family breathed the atmosphere of despotism, and scarcely lived. On the re-organization of Society, it meets our view, emaciated, enfeebled and tottering. Gradually it breathed a purer atmosphere and strengthened. Where nurtured, it has grown robust, and stands proudly erect—not only capable of self-defence but a terror to its foes. Here, it is triumphant. It has wrung tribute after tribute, and amassed an impregnable ground-word of defence. It has burst all shackles, rent all bands, overturned all obstacles, defeated all assailants, and is firmly treading in its pathway of glory. Its spirit rises, as Man expands with the Christianizing influences, which have permeated its structure, invigorated all its parts and given it superhuman energy. Nothing can stay its progress, for its power is of God, and its mission is of Divine appointment. Its victory will be decisive and complete. But a work remains with us. Men cannot be negative in this contest.

The Family is his type in a special sense, as government is in a more remote; and its mighty power is but a concentration of himself. His relation to it is more immediate than to any other institution. He directly fashions it, which, hence, bears his image and transfers it to others. The equality of Family-life has, therefore, been in every age, the measure of Civilization. Its spirit is Man's and the world's; its

characteristics, the infallible indication of the present and premonitions of the future. When Man was debauched, it was covered with plague-spots. When he received a new life and was renovated, it rose up purified and beautified. Thus, he is a positive force, having grave duties and responsibilities. His mission is a high one—to reject all evil influences and absorb good ones, checking the one and intensifying and perpetuating the other—to promote personal purity by expanding his nature, elevating his aims, developing his affections, and regenerating his heart, and to have national life conform to the same exalted standard by purifying and keeping pure all its organs—to illustrate in himself the excellence of Virtue, and make the earth perennially beautiful and the moral world a brilliant, dazzling reflex of Divinity. This done, his duty will be done, and the cause of Truth—which includes all good things—will be onward with progressively increasing speed, until the world be covered with its foot prints, and every portion of Creation be transposed and beaming with its holy and beneficent spirit.

ARTICLE III.

THE INCREASE OF CRIME IN THE UNITED STATES—THE CAUSES AND THE REMEDY.

By Rev. E. W. Hutter, A. M., of Philadelphia.

THE present is comparatively an age of violence. Not the most casual observer of current events can have failed to discover, that Crime, of every grade and character, in these United States, is fearfully on the increase. Vagabondism and Ruffianism appear to have erected on these Western shores the red banner of an unchecked and sanguinary carnival. Go where we may, read whatever newspaper we take up, our sensibilities are shocked by the recital of some revolting deed of lawlessness and blood. The public journalism of the country is little more nor less than a weekly and daily record of crime.* So familiarized, indeed, has the public

* A sad commentary on the moral condition of the country is furnished by the fact, that there are two weekly newspapers printed, one in New York, the other in Philadelphia, whose columns are *exclusively* occupied with details of crime, and the editors seem never in want of

mind become to these details, that they have almost ceased either to interest or alarm. Nor is this frightful picture of demoralization any longer confined to the larger towns and cities. The contagion seems, at length, to have spread into the villages and rural districts. Every where, frauds, forgeries, embezzlements, arsons, burglaries, rapes, seductions, bloody rencounters, and even daring and premeditated noon-day assassinations, constitute the staple of conversation and newspaper intelligence.

To this picture of depravity the public ought by no means to be indifferent. The general prevalence of crime in a community should fill the heart of every Patriot and Philanthropist with deep anxiety. But, more particularly, should the people of God cry and sigh for the abominations done in the land. And not to deplore them, nor endeavor to arrest them, is itself indubitable proof of sensibilities untouched by the grace and power of God. Hence it came that the prophet Jeremiah gave utterance to the emotions of a saddened spirit, in those memorable words: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep, day and night, over the slain of the daughters of my people." Hence Paul's spirit was stirred within him, at Athens, when he saw the city wholly given up to idolatry. And hence it came, too, that the Son of God himself wept over the ill-fated inhabitants of Jerusalem, in view of their deep moral turpitude, and of the righteous judgment of heaven, by which they were soon to be overwhelmed.

It is the indulgence of kindred feelings, and in the light of similar examples, that we desire, through the pages of the *Review*, to consider some of the proximate causes, by which this fearful increase of crime may be measurably explained. This task performed, we propose to bestow attention on whatever remedies the discussion may suggest.

Our theme is a lofty one. It challenges the profoundest scrutiny. We approach it prayerfully. Our sole object is to do good. May the Holy Ghost indite our thoughts, supply us with words, and add His blessing!

The proximate causes of the increase of crime in this country we hold to be the following:

I. *The rapid increase of population.*—Owing to the im-

matter, to fill them, but are rather cramped for room! Four executions of criminals, in one city, at one and the same moment of time, on one gallows, is another awful commentary on the horrible depravity of the present age.

mense emigration from the Old World, the augmentation of population, on these Western shores, the last quarter century, is without a parallel in the history of nations. Our institutions are so free, so liberal, and so benign, that they are attracting the millions of the down-trodden and oppressed of all lands. Whilst multitudes of these emigrants are a real acquisition to us, and vastly enhance our stock of national wealth and industry, it must, nevertheless, be admitted, that a large proportion consist of the very *refuse* of the over-grown nationalities of Europe, who, when they arrive here, know not how to discriminate between well-regulated liberty and lawless and unbridled licentiousness. Whilst the *fact* itself is to be lamented, it is precisely what we would expect from such a constant and overwhelming tide of emigration. We affirm it as *our* conviction, based alike on the reasonings of philosophy and the teachings of a salutary experience, that in all immigration there exists an inherent and unavoidable tendency to barbarism. Men leave, in large masses, a country, or state, and locate in distant and new territories, and the inevitable consequence is, that the ties of society are broken, the genial and hallowing influences of *home* are no more felt, and the salutary restraints of controlling public opinion are removed. The sense of moral obligations being thus impaired, an increase of crime seems an almost inevitable consequence. Hence it was, that, in the first settlement of California by *our own* countrymen, there were such saddening developments of an almost general demoralization. Many of those who seek our hospitable shores as an asylum from the religious and political proscriptions and the grinding poverty of their own land, beyond controversy, soon become assimilated to our institutions—become eminently useful and patriotic citizens. And yet candor constrains to the acknowledgment, that vast numbers of others come hither with the most extravagant and erroneous ideas of our institutions, and of personal freedom. Uneducated and unaccustomed to self-government, degraded and besotted with bad habits and gross superstitions, *at home*, they are bad elements of society *here*, as they would be, no matter how situated, or where located. Hence it is, that so large a proportion of the crimes perpetrated in our country is committed by foreigners. The evil, however, lies, we are certain, in the aggregation of masses, who are comparative strangers to one another, and is incident to *all* emigration, whether from the old countries here, or from old portions of our own country to parts new and remote.

II. *Juvenile delinquency, and a disregard, on the part of minors, of both sexes, of the restraints of parental authority.*—It is affirmed as a melancholy fact, that in no country on earth, with any pretensions to civilization, are age and authority treated with the same disrespect and irreverence that they are in our own. The scriptures declare, that “it is good for a man to bear the yoke in his youth,” and they utter this heavy malediction, that “the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” But, alas, the majority of youth in our land seem to think, that the earlier they cast off the restraints of parental authority, the better they will prosper. This is often true of both sexes, but especially true of boys. Hence one of the most appalling symptoms of modern degeneracy is, that some of the most hardened and depraved criminals are mere lads. Not an uncommon spectacle is it, in our large cities, to discover boys, of from eight to ten years old, robbing tills and picking pockets for a livelihood. If not sooner checked by detection and imprisonment, at twelve they are promoted to the more difficult science of house-breaking, and by the time they have reached the age of twenty-one, they have graduated with high honors in the still more daring exploits of arson, rape, and murder! In the city of New York, a few months since, a lad of but sixteen expiated on the gallows the murder of an inoffensive citizen, whom he had assassinated on the highway under circumstances of unprovoked barbarity that would have disgraced the bloodiest among the Sepoys in India.

To such an excelling height of lawlessness have some of these reckless youth proceeded, that they have even organized *associations* for the commission of crime, banded together by a regular code of laws, and secret signs and oaths, for their mutual protection and encouragement. They know one another by the most significant and startling society names, themselves sufficient to intimidate and alarm the sensitive.*

* There are some of these society or club-titles, which we have taken the pains to transcribe from the fences, stables and unoccupied dwellings, in the lanes, alleys, and suburbs, of our own city. They are generally written in large letters, with either paint or charcoal, accompanied by some device well understood by the initiated, and which serve as an advertisement for meeting: “Night Owls,” “Plug Uglies,” “Black Hawks,” “Bouncers and Killers,” “Rawheads and Bloody Bones,” “Hawks and Buzzards,” “Lizzard Club, No. 1,” “Whole Teams and Cross Dogs under the Wagon,” “Shoulder-Hitters,” “Dead Rabbits,” “Avengers,” &c.

The members of these various clubs mostly meet in some low haunt, at night, and thence scatter, in squads, over the city, on errands of libertinism and crime. Many have parents at home, and when *they* neglect proper watchfulness and authority, it is not to be wondered that vagabondism is rampant through the land. In an oration on Liberty, delivered not long since by President Sears, of Brown University, the speaker remarked, that if we might hope for our institutions to survive the fate, under which the republics of antiquity had fallen, it could only be by a more careful family training, *at home*, in principles of virtue and industry. And this is true, for many a fond mother's heart has been broken, in after years, through having suffered her son to mix in companionship, of the nature of which she knew nothing, merely because she deemed it too much trouble to keep him out of the streets, or because she felt sanguine that *her* son would prove an exception to all others.

III. *False theories and false philosophy in regard to the true nature and origin of Crime.*—The time was, when crime was called by its right name, traced to its true origin, and when criminals were treated as their conduct deserved. But it is to be apprehended, that attempts are being made, in many influential quarters, to establish a new order of things, erect a new code of jurisprudence, and inaugurate a new civil dispensation. New-fangled theorists there are, who would resolve all crime, of whatever grade, into a mere *accident*—who would treat it as a mere adventitious development. Thus, the phrenologist graciously releases the soul, and eases the conscience, of all responsibility for actual transgression, by charging it on the peculiar external conformation of the head! He, easy and good-natured philosopher, forsooth, reduces crime, with all its dire catalogue of wretchedness and woe, to a mere physiological malady—part of man's *bodily* organization—for which he can be held no more accountable, than he can for the color of his hair, the length of his ears, or the longitudinal propriety, or impropriety of his nose! And then, what is the remedy? Why, not the strong arm of the law—not courts and juries—not the Bible—not changed dispositions and a new heart—but right dietetics! The things needful for an individual thus unhappily constitutionally predisposed to steal, and debauch, and murder, are—flesh-brushes, diluted food, vapor baths, Congress water, pretty pictures of beautiful landscapes—a trip to Cape May, another to Niagara, and another across the Atlantic—and the singing of

sweet melodies falling in gentle and subduing cadences upon the titillated tympanum! A highly accomodating treatment, it must be confessed, is this, for one, who has been so unfortunate as to be naturally prepossessed in favor of Dead Rabbitism, since the phosphoric maker of the brain can bear the intolerable odiousness of sin much more easily than the soul—the intelligent, reflecting principle within!

In all candor and fairness, however, does not this materialization of crime, this fatalizing of human conduct, destroy all sense of responsibility, both to God and man, alike in this world and in the next? Are not all such theories of the origin and nature of crime, subversive of the entire order of society? Do they not lift off the weight of moral responsibility from the conscience and from the soul, by locating it, where the Creator never designed to locate it, namely, in the thickness of the neck, or on the nascent horns of the skull? And, with such ideas of crime extant in the world, taught by the essayist, the lecturer, and the reviewer—woven into the novel, the drama, the poem, the magazine, and the police report—is it matter of surprise, that crime is fearfully in the ascendant? By theories such as these *words* themselves are revolutionized, and their proper and true definition is changed. Sour is called sweet, and sweet sour. Darkness is called light, and light darkness. Flowers of rhetoric are called to aid, and deeds of fiendish malignity are so painted and palliated, that their damning color is obscured. And so often is the filtration repeated, that by the time the dregs reach the coffee-house and brothel, the poison of the original fountain is wholly obscured, and what is most substantially, and intrinsically, and unmitigatedly pestilential and vile, is transmuted into a very innocent and excusable infirmity!

IV. *Infidelity, twin-brother to the foregoing.*—If the Bible be a fable, and if man be no more than a dog or a monkey in his origin and destiny, why should his life be more valuable than their's? If there be no just God enthroned on high, no heaven, no hell, nor further retribution, why may not every one act as prompted by his own depraved appetite and passions? The connection between such doctrines, now *openly* advocated, before large assemblages, in most cities, professed philosophers may deny and decry, but common sense and experience prove that it *does* exist. Nor is it the casual connection of mere proximity, but it is the irreversible connection between cause and effect. Most potent is it, therefore, to the senses, that disbelief in the announcements of

the Bible, and especially in the cardinal doctrine of future endless rewards and punishment, destroys all salutary distinction between Virtue and Vice, and is itself a most potent and gigantic instrumentality of evil.

V. *The impolitic and undue multiplication of corporate monied institutions.*—The power of association, in the abstract, upon the unregenerate and unsanctified heart, is obviously evil, and to this cause we trace the frauds, forgeries, false entries, and embezzlements, which have caused so many to err from the faith, piercing them through, as with barbed arrows, with many sorrows. The maxim is familiar to all, that "corporations have no souls." It is to be apprehended, in too many instances, that the corporators have imbibed the erroneous idea, that they are themselves equally destitute of this invaluable element of our common humanity. In the infancy of these United States, when the population was yet sparse, and widely scattered, and their resources comparatively few and feeble, associated labor and capital were indispensable to the cultivation and improvement of the soil, the erection of bridges and turnpikes, railways and canals, and other important enterprizes; for, what the capacity of detached individuals could not achieve, *concentrated* energy and means have wrought with comparative ease. In the infancy of our governmental and social organizations, therefore, corporations were an unquestioned element of utility; and, with stringent limitations and restrictions, they may yet be. But, in these latter days, most sadly has the principle of associations been perverted and abused. Banking Institutions, Manufacturing Companies, Insurance Companies, Trust Companies, &c., spring up as by magic, with and without capital. They run well for a while, until they have gained the public confidence, when the world is startled with the announcement, that the officers and directors have made an assignment of all the affairs of the company, and the widows and orphans, who have entrusted them with their all, are suddenly deprived of their living, and turned adrift as beggars upon the cold charity of the world.

The inquiry is started: "Who is to blame?" The answer is: "No one in particular." "What has become of our money?" is asked by the stock-holders. "I can't tell," answers the President, "ask the Cashier." "I don't know," replies the Cashier, "ask the Directors." "And how shall we know," say the Directors, "we left all to the President and Cashier." "We will prosecute for our money," say an

hundred plundered widows. "And we for ours," exclaim a thousand beggared orphans. But they know not *whom* to sue. They consult an Attorney. Pocketing his fee, in advance, (all they had left,) he brings forth his spectacles, adjusts them on his proboscis, takes down "Purden's Digest," writes to Harrisburg for a copy of the charter, and in due time informs his discomfitted clients that they are without any remedy. And why? Forsooth, because the officers and directors were not *individually* responsible. It was not *they*, who speculated with other people's money and lost it. It was the corporation! And so the corporators escape, live well, and maintain their so-called respectability, just as they did before, which we must all be exceedingly careful how we call in question!

Such is not God's law. Such is not the righteous and exalted jurisprudence of Heaven. From such flimsy and transparent subterfuges, in the great Day of Assize, He will tear the veil, for He hath declared, that "though *hand join in hand*, the wicked shall not go unpunished."

VI. *Degeneracy of public men.*—No maxim is more deeply rooted in the nature and essence of things, than that every *public* or national act of injustice weakens also the tie of *private* right, and that any development of demoralization in high places is followed by a marked increase of profligacy in all the lower departments of life. The first effort of a Statesman should be, to build up the moral energy of the community over which he has been placed sentinel. Most reverently should magistrates think of their functions, bearing in mind, that, whilst *they* and their cotemporaries live but for a day, the *state* is to last forever. Confiding in the power of truth and justice, therefore, their claims should ever be most inflexibly vindicated, their motions most loyally obeyed. As the first pre-requisite, therefore, to the proper moral elevation of the many, the ruler should cultivate the spirit of religion *in himself*, for if his own example be pernicious, he may be morally certain that the contagion will spread, until it pervades all departments and ramifications of society.

The time has been, in the history of this country, when the mousing owl did not sit on the towering peak designed for the majestic eagle. The time has been, even here, when no elevation, however commanding—no array of services, however splendid and protracted—no amount of talent, however imposing—could avert from *private* profligacy the infamy it had justly earned. If we turn to the eventful annals

of the revolution, how many splendid exemplifications of the most exalted and disinterested patriotism and virtue do we meet, which will remain forever, glorious monuments of an age signalized by generous and lofty deeds. How pure and unsullied the private characters of the men of the revolution, and those who immediately succeeded them! Malignity itself dared not breathe a whisper, that their judgments had ever been perverted, or their hands stained, by any polluting bribes. And when *one* such did appear, in the person of Arnold, so sensitive was the public national judgment, that by the united acclaim of the entire country his name and history became a synonym for all that was vile and detestable; the *Vox Populi* being a literal and terrible transcript of the righteous retribution of that yet higher and sterner *Vox Dei*, sounding in reverberations of appalling grandeur from the very home and centre of incensed Omnipotence.

We would not consciously, utter an uncharitable, far less an unjust, sentiment. But the irrepressible convictions of truth and duty compel us to the affirmation, that in this department of human activity Satan has wrought a most melancholy declension. Honorable and trustworthy men, without controversy, there still are in the high places of our land—men, who

“Would not flatter Neptune for his trident,
Nor Jove for his power to thunder,”—

but such, alas, constitute rare and singular exceptions. How much ruffianism has there been exhibited, of late years, in Washington! How many Congressmen have been engaged in drunken fights and disgraceful brawls, that would have been scarcely tolerated in the degraded denizens of Baker and Bedford streets! How general the conviction, that without the employment of money it is impossible to carry a bill at Harrisburg, no matter how just and desirable—but, with plenty of money, any legislation, however, pernicious, can be effected. These rumors may not be all true. They may be greatly exaggerated. But the time was, when the bare suspicion that a legislator had accepted a bribe would cause him to be shunned as a moral leper. But now it scarcely excites remark.

And not only has the love of the “almighty dollar” proceeded to a marvellous extreme among our public men, but the thirst for office, too, has lamentably increased. We have been reliably informed, by men who flourished in public life

thirty and forty years ago, that then it was an unheard of occurrence, for any one, either by personal solicitation, or through the intercession of friends, to *seek* office at the hands of the President. This was especially true of all Cabinet stations and Foreign Missions. In those purer and better days of the republic, so sacred and delicate were those places held, that, had any one *sought* them, this alone would have been regarded as conclusive proof of his want of moral fitness. Then the office sought the man, never the man the office, so that it was not an unusual occurrence for the President to write to prominent men, tendering them these high public stations, the very first intimation they had that their names were at all in contemplation! And frequently was the President obliged to write to half a dozen, before one could be induced to accept.

How now? Farewell ye days of primitive virtue and modesty, farewell forever. Who now waits to be *asked* to be appointed a Cabinet officer, a Supreme Judge, or to go abroad upon a Foreign Mission? Mr. Buchanan is not obliged to write many letters, entreating men to forgo their private interests for the public good. Why, there is as much scramble for office now, high or low, from the Presidency down to a Detective Policeman, as if it were a felon's doom to be any thing else. We know it to be a fact, indeed, that under the administration of that most excellent and upright man, James K. Polk, not less than forty-seven men wished to be appointed *Minister to England*! We know, too, that one of the applicants wrote an importuning letter, soliciting the place, in which scarcely three words were spelled correctly, and the main argument of the applicant, why *he* should have the place, was, that he had contributed, gratuitously, two entire barrels of the best apple-whiskey, on the occasion of an ox-roast, in celebration of the victory! Not receiving the mission to England, (modest gentleman!) he next asked to be made Collector of the port of Philadelphia, then fell to Clerkship, and had not his stock of hope been exhausted, we dare say, at last, he would have been most happy to have received, as a kind memento from the "White House," a choice selection of cast-off garments! Such is office-hunting now. Contrast it with the primitive days of the republic.

False Codes of Honor.—If there be creeds many in the world, there are also *codes* many. Those most at war with Christianity and Common Sense are the so-called "Codes of Honor." Who originated them, and by whom promulgated,

we have never been able to discover. For instance: the code of the Duellist—what a moral monstrosity! A bully, exasperated by some fancied insult, offered either to himself, his friend, or his party, assails me with a volley of abuse, or posts me as a villain, or strikes me with his fist. This graceless nondescript "Honor" says, it is my duty to challenge him to fight a duel, that I may either kill him, or suffer him to kill me, as the sequel may prove. Now, how my honor is thus to be established, or my antagonist's taken away, will some astute philosopher of the fighting school have the kindness to explain. Suppose he kills me, which, ten chances to one, he would do. Then has he added murder to his other crimes, and for it he deserves to be hung high as Haman. Suppose I kill him. Then is the number of lawless and violent men increased by one, by my accession, and the sooner the world is rid of me, the better. The dictates of *true* Honor, without controversy, should lead me, to leave butchery to natural assassins, and keep myself separate from them as far as possible.

"A decent, sensible, and well-bred man,
Will not insult me, and no other can."

Here is another case, ten-fold worse: A villain succeeds in seducing his neighbor's spouse, sister, or daughter. Honor says: "Slay him! Shoot him down, as if he were a mad dog, without the benefit of clergy! Speed a dozen bullets through him, if need be on the holy Sabbath, at the very door of God's house!" And why? Forsooth, because he has dishonored that neighbor! And how dishonored him? That he has wickedly and basely dishonored himself, admits of no doubt, That he has dishonored the victim of his artifices is equally plain. But how he has dishonored him, who has had no part nor lot in his baseness, was in no wise accessory to it, and never in any way countenanced or promoted it, surpasses our comprehension. Unfortunate the injured party is, we grant, but not dishonored. We can only be truly dishonored by our own actions, never by those of another.

In these "fast" days, however, when "Young America" is rejoicing in his freedom, it is not at all an uncommon occurrence, to see one wicked man avenge an offence, real or fancied, by the commission of another and a greater, on the plea that his "wounded honor" demands it. Two cases of this kind occurred during the last year in this city, in both of which the men-slayers were honorably acquitted, and received at the court-doors, by a sympathizing multitude, with

peans of exultation! Another case in point is that now in progress of trial, in Washington, (D. C.) which resulted in the shooting of Philip Barton Key.* This horrible Sunday butchery, we perceive, is gravely defended, as eminently proper and praiseworthy, and not at all to be complained of, having been done agreeably to the requirements of the "Code of Honor," in such cases made and provided. If there be such a code, it is surely from the Devil, and not from Draco, for the latter personage, we are sure, never invented anything so bloody. Its plain import is, that, in certain circumstances, of which he may himself be the judge, it is competent for a man to inflict summary vengeance on another, not by law, but without law, for the reason that the ordinary judicial tribunals will not kill, and mutilate, and destroy, after the same fashion. If it be true that there are private wrongs, so peculiar and delicate, that ordinary jurisprudence affords no redress, then is that system strangely defective, and requires

* Since writing the foregoing, the trial of Sickles has ended, and has resulted in his entire acquittal, amidst cheers and congratulations! Having ourselves resided, nearly two years, in the Federal metropolis, and mingled somewhat extensively among the *magnates* of our land, this result has not surprised us. We have always known, indeed, that the distance from Washington to the good place is very great, and the road not overcrowded with travellers, nor are we now less persuaded of the fact. What other result, indeed, could have been expected, when the crowd daily in attendance on the trial, were suffered, without let or hindrance, to vociferate and cheer Sickles, and his counsel, as if they had been so many national benefactors, returning from a mission of world-wide beneficence and glory!

Whatever others may think of the verdict, we pronounce it subversive to all law, human and divine—a disgrace to the age and city, in which it was rendered—the inauguration of an Epoch of Blood in the very Capital of our nation, worthy the worst days of the worst *sans culottes* of the purlieus of Paris. Judge LYNCH sits enthroned in the very citadel of our land! And now, ye denizens of Washington, prepare for a fresh supply of Colt's and Derringer's Revolvers, for every man among you has a license to avenge his own wrongs, fancied or real, even unto the killing of every other man he hates! We predict, that more assassinations will take place in Washington, the next twelve months, than in any previous year, since its existence, and the contagion will spread through the land. And thus it will continue, until the fugitive and vagabond, "*Honor*," as he is falsely called, is expelled from our borders, and the sanguinary and revengeful codes he has established are abrogated, and the righteous and equitable and righteous jurisprudence, as it existed in the days of our fathers, is re-affirmed. Sickles acquitted! Sickles applauded! Sickles cheered! Sickles caressed! Sickles kissed! Sickles serenaded! After this, well may the good old prayer ascend from the hearts and lips of the pious and patriotic all over the land: "*God save the Republic!*"

immediate correction. But, we hold, in no case, nor for any possible provocation, has any man the right to redress his own grievances, especially by the shedding of man's blood. "Vengeance is *mine*, I will repay, saith the Lord."

But, alas, in these disjointed times, when even assassins are clamoring so lustily for blood and "honor," judges and jurors themselves are led captive by the sickly sentimentalism of the age, assassins are canonized as saints, and law becomes a mockery. Judge Lynch reigns, who is himself the most lawless scamp of all. We suggest, that it is high time that some of these so-called "Codes of Honor" undergo a revision, for some of them are a disgrace to the very name of civilization. The same inexorable Lawgiver, who, from the heights of Sinai, spoke: "Do not committ adultery"—made the equally startling announcement: "Thou shalt not kill." By no train of logic we have ever seen could we be persuaded, to regard these "honorable," self-avenging "gentlemen" in any other light, than in that of cold-blooded and vindictive murderers, every one of whom, without any compunctions of conscience, we would hand over to the tender mercies of the hangman.

But time would fail us to depict, and your space forbid you to print, *all* the causes, which might be enumerated, to account for the rapid and frightful augmentation of crime in this country. Need we refer to the audacious violations of our national treatise by bands of affiliated robbers, who pass by the name of "*Fillibusters*," who, under pretence of spreading the pure principles of Freedom, wage war upon neighboring nations, with whom we are at peace, murder their citizens, pillage their property, and seek, by the most dishonorable methods, to enrich and aggrandize themselves? Need we refer to the deluded "*Mormons*," congregated in one of our distant territories, who promulgate, practise, and defend principles which shock the moral sense of the whole civilized world? Need we refer to the License System, a "throne of iniquity" itself, "mischief framed by law," a Pandora box filled with woes, an inexplicable statutory anomaly, which first *authorizes* Drunkenness, and then *punishes* it! Need we refer to the mania for speculation, which has swept like a Simoom blast over the land, the desires of getting rich in a night, without work, and of living ostentatiously, without means? Need we refer to the heinous and crying sin of Sabbath Breaking, so fearfully prevalent in our land, the parent of an innumerable progeny of other evils?

And now, having inquired, at some length, into the proximate causes, which serve, in some degree, to explain the rapid and extraordinary increase of crime in these United States, the inquiry arises: *Is there a remedy?* "Is there no balm in Gilead, no physician there?" The importance of this inquiry is palpable, but it is not the less clear, that we can neither prevent nor cure a malady, physical or moral, until we have ascertained, as definitely as possible, *what it is*, for if we fail to comprehend the *causes* of human defection from the right way, we shall fail, also, to discover the means of recovery. Before a physician can apply proper remedies, he must secure a right diagnosis, and as in the physical, so in the moral world. The enlightened reformer, the conservative moralist, the learned theologian, the practical philanthropist, and, above all, the zealous and devoted Christian, are all deeply interested, not only in exploring the multiplied sources of evil, but also the most efficacious remedies for their removal. In these investigations, too, circumspection is essential, as it does not always follow, that the near proximity of any special phenomena indicates their true and legitimate connection. The development may be perfectly familiar, and yet the immediate producing cause may be buried in obscurity's profoundest depths, to trace which, in all its complex ramifications, only patient and laborious investigation will avail. And there is, besides, a manifest difference between the *causes* and the mere *occasions* of events—between their one *origin*, and their subsequent consequent relations. We return to elementary principles, then, and affirm, that the original, primary, first cause of all the crime and suffering in the world, is *Sin*. God created man upright, but he has sought out many inventions. Owing to Adam's apostacy, the entire family of man is tainted with a most contaminating virus. The *heart* of man is deceitful above all things, and desperately wicked. Out of the *heart* of man proceed evil thoughts, murders, adulteries, &c. A man's *heart* deviseth his way. However, therefore, the pathology of man's moral nature may be unfolded, and whatever treatment may be prescribed for its restoration, to this complexion must all our researches come at last, that man is, *by nature*, a fallen being, no matter in what country born, no matter what the country of his adoption, no matter what the form of government under which he lives—no matter what his occupation, his intelligence, or his religion. He still exhibits a sinful heart, and a ruined nature, varying on-

ly in degree, never in kind. We may, hence, explore numberless divergent channels, but if we trace them back to their source, this is ever the gurgling fountain-head—a wicked and depraved heart. The fabric of human nature, as it originally came from the plastic hand of the Divine Architect, was a gorgeous and perfect temple of the Holy Ghost, the unspeakable effluence of the mysterious Deity. But, since the fall, it has been in ruins. The Corinthian columns, like the rubbish of Balbec or Palmyra, with all their sculptured foliage, lie mouldering in the dust.

For the cure and prevention of crime, there are as many nostrums, as there are quackeries in the *materia medica*, some of most boastful pretensions, and yet as gross empiricism as ever charlatan proposed to credulity itself. By some it is argued, that the sure and only means to arrest or diminish crime, is, the indefinite multiplication of the police force, of which some cities have already a full round thousand. And yet, thus far, the most efficient police organization, that could be secured, has proved wholly ineffectual to suppress, far less remove, crime. Offences of every grade continue on the increase. With a police-officer at almost every street corner, crime is rampant, and it is not a rare occurrence, that the police-officers themselves violate the very peace they were appointed to subserve! This is a restraining, but not a renewing remedy, and extends not to the root of the evil. In lieu of this costly "pound of cure," commend us much rather to the "ounce of prevention."

The *Socialist* seeks to prevent crime by a re-organization of society. He would re-cast the family, the community, the State, in a new mould, on the basis of a common equality. Discarding the maxims and institutions of a stupid ancestry, he would over-turn all their political and social arrangements, and re-organize the world on a metaphysical scheme and order of his own invention! He would begin the world, and have every body else begin it, as the lawyers say, *de novo*! The plan of Fourier is, to portion off communities into bands of four hundred families each, who are to dwell together in one edifice, and form a complete society by themselves—each *phalange*, (community,) having a *phalanstere*, (dwelling,) situated in the centre of a large area, which is to be so conducted that the "twelve radical passions," which he speaks of in his metaphysical works, shall be fully exercised, so that unity and harmony shall prevail, and each "phalanstere" be-

come an Eden of innocence and joy! A lunatic asylum we should regard the most fitting place for the advocate of any such Utopian, moon-struck theory, and yet Fourier has many followers!

The *Communist*, of whom Proudhon, the celebrated French Red Republican, is chief, has a different plan of reforming the world. He traces all crime to a defective social organization, whose main error consists in securing vested rights. Here is his theory, in his own language: "He, who takes a larger share than his neighbor, defrauds that neighbor, and must be compelled to restore what does not belong to him." Proudhon's plan is, to wrench all property from private hands, throw it into a common stock, and parcel it out anew. "Down with the family! down with property!" are his unhallowed watchwords. According to his theory, if my neighbor has two horses, and I have none, I have a perfect right to enter his stable, and lead one off, for my own proper use and benefit. Need we ask, how much of remedial power exists in such a profligate scheme? The remedy is itself crime, of the deepest dye, to be punished by the Great Judge.

The *Progressionists*, as they style themselves, headed by such men as Comte and Strauss, have still another scheme of reforming the world. They believe that "Excelsior" is written on a man's forehead, and he needs no higher power than *his own*, to rise to the highest pinnacle of perfection. According to their theory, man has, in himself, some sort of self-cooling piece of mechanism, acting on the intellectual and sensational faculties, by which new principles are developed, raising him in the scale of excellence, by leaving the evil behind, and thus gradually ushering him into a state of innocence and bliss. These silly men think, that the Ethiopian *can* change his skin, and the leopard *may* change his spots. Of course, it follows as a logical conclusion, that men can change their own hearts, too, *ad libitum*, from jet black to virgin white!

The *Ultra Abolitionist*, of the Parker and Garrison school, perceives all the moral desolation that afflict mankind, concentrated in the single specific system of slavery. He conceives that to emancipate the colored race will give to the earth a millenium; and in order to effect his designs, he would break down every legislative enactment, trample under foot every constitutional pledge, excommunicate from the church all that will not join him in his unwise crusade; and brand with odium every man, however pure and patriotic,

who is actuated by more practical and prudential considerations. This reformer hesitates not to recommend Sharpe's Rifles and Colt's Revolvers as agencies to be preferred to the Bible, and would convert, if needs be, every house of worship into a shooting gallery. He is met, in his mad career, it is true, by the lofty spirit of the American Union, holding in her right hand the Ægis of the Constitution. But what of that! This more than thirty plated shield he would batter down, as if it were a thing of dross, and would see our whole land drenched in fraternal blood, and the mangled corpse of national freedom cast out before the gloating eyes of European despots. And, to effect what? Why, to plunge master and slave, indiscriminately, in a ruin a million fold worse than that from which he essays to deliver him! This is philanthropy run mad—a scheme, for the improvement of the world, devoid of the plainest teachings of practical, common, every-day sense. It possesses neither the "wisdom of the serpent," nor "the harmlessness of the dove," but would be rather akin to Don Quixote's expedition against the wind-mills, were it not for the far more serious consequences it involves.

But time would fail us, too, to enumerate all the systems devised in various quarters, for the prevention of crime and the cure of man's moral maladies. Their name is legion. That they are, one and all, however, utterly ineffacious and inadequate, not to say absurd and preposterous, is evident from the fact, that they leave out of view the fundamental consideration, that all crime proceed from a depraved nature, and that any effort that strikes not at this must inevitably fail, and is only cutting off the outer branches of the Upas tree, not laying the axe at its root.

At this point of our article, then, we affirm, with a holy boldness, that, for the arrest of crime, in this land, and in all lands, in this age, and in all ages, there is but *one* remedy, and that is—THE GOSPEL OF OUR LORD JESUS CHRIST. Other schemes are only efficacious, when part and parcel of *this* scheme. Out of this grand plan, of God's own furnishing, men daub only with untempered mortar—closing up the wound, whilst there is left beneath a festering core, soon to break out afresh with accumulated virulence. All other plans of amelioration are defective, also, for the reason, that they rest exclusively on *human* energy, which, without the superadded blessing of heaven, is the very feebleness of impotency itself.

We have argued, that one of the proximate causes of the rapid increase of crime in this country, is, the tendency to barbarism *inherent* in emigration. Bring this tendency to the touchstone of the Gospel. This teaches, that God is *every where* present, beholding the evil and the good, unto whose universal inquisition all things are naked and open. Bring an individual, therefore, savingly, under the benign influence of the Gospel, and no matter *where* he is, whether upon land or sea, whether in the crowded mart or in the mountain's solitude, whether in Europe or America, Asia or Africa, he will remember, that the Omniscient Eye is upon him, noting his every thought, word, and deed, in his Book of Remembrance. It is hence the imperious obligation of the church, whenever any new country is explored, and whenever new sources of wealth are opened, attracting large masses of seekers, to dispatch thither the missionary and the colporteur, with religious books, tracts, and newspapers, above all, with the Bible, to remind the settlers, that they have not passed beyond the ken and jurisdiction of heaven's high, and holy, and eternal King.

We have argued, that juvenile delinquency, and a growing disregard, on the part of minors, of both sexes, of the restraints of parental authority, is another of the proximate causes of the increase of crime in our land. And how shall we cure this gigantic evil, except by the inculcation, with redoubled earnestness, of the pure and benign precepts of the Bible? What other system known among men urges upon parents such powerful motives to bring up their children in the nurture and admonition of the Lord, and pronounces upon rebellious and disobedient sons and daughters such heavy maledictions? Bring parents under the influence of the law of Christ, and they will love their children, pray for them and with them, set them a good example, admonish and reprove them when they go astray. Bring children into meek subserviency to the law of Christ, and they will honor their parents, love and obey them. Let the leaven of the Gospel permeate the family. It will be like the leaven in the meal, pervading all its membership, teaching each his relative responsibility, and awakening in the hearts of all aspirations the noblest and most refined that can be cherished by imperfect beings in a probationary state.

We have argued that crime is increased by false theories as to its true nature and origin, which lift the responsibility from the soul, and place it—nowhere. At first, it is true,

these mystifications dwell only in the minds of certain transcendental poets and philosophizers, who pass, or wish to pass, in certain circles, as wholly original thinkers—a species of Christopher Columbuses, we suppose in the domain of metaphysical exploration. But their marvellous discoveries soon spread, mingle in the thoughts and become part of the daily life of the teeming masses. Need we say, that any scheme, which destroys man's moral accountability, is *itself* crime? To what counteracting agency can we have recourse, if not to the Gospel? Christ is the light of the world. His mission was, and is, to dispel the clouds of ignorance and bigotry, which brood, in dark and threatening volumes, over the minds of men. He has defined sin, as no other teacher has, or could define it, exhibiting its origin, its hateful malignity, its horrible deformity, and its appalling consequences, both here and hereafter. He has made the authoritative announcement, that man is accountable to God for all his actions, who will render to every man according to the deeds done in the body, be they good or bad. His Gospel silences conscience, not by denying its existence, nor by impairing its monitions, but by first awakening it to the full urgency of its high functions, and then by extinguishing its consuming fires by a stream of blood flowing down from Calvary from the veins of our blessed Immanuel. As well, indeed, might we expect to steer a ship across the tempestuous deep by a compass that had in it no Magnetic Needle, as to guide a man aright over the ocean of life by a mind void of this viceregent of heaven. The remedy for *this* evil, then too, is the Gospel.

We have argued, that crime is here increased, by a most impolitic and unwise multiplication of corporate institutions, especially those entrusted with the issue of a mere representative currency, whereby men obtain their own consent to deeds done in their *associated* relations, from which every one would shrink with abhorrence in his private capacity. This defect in our political organization how shall we remedy? Turn into every banking house, into every insurance and trust office, into every railroad and manufacturing company's office, the full tide of the Gospel. This individualizes men. This insulates them from their fellows. This assures them, that every man will have to bear his own burthen, and reap his own harvest, according as he hath sown.

We have argued, that crime is increased, by a most sickening and sorrowful decline of patriotism and virtue in our public men, by the rowdyism, the ruffianism, and, above all, the

corruption, witnessed in the high places of the land. This gigantic evil what agency shall remedy? We know of but one that *can* do it—the Gospel. Christ, the Son, like God, the Father, is “no respecter of persons.” He has taught that no elevation among men, however commanding, can shield an offender from the bronzed arrows of Omnipotence. So far from place affording immunity, His most withering anathemas were hurled against the Scribes and Pharisees, and those who sat in Moses’ seat. He has disclosed, that our accountability increases with our opportunities, and that “unto whomsoever much is given, of him will much be required.” He taught, that in the Great Day of Assize, many, now first, shall be last, and many, now last, shall be first. If a happier condition of things is ever to be inaugurated in this country among our rulers, we feel confident, it can be wrought alone by the power of the Gospel.

Would we arrest crime, therefore, in this land, and in every land, let us build churches, let us send out missionaries and colporteurs, let us establish Sunday Schools, let us circulate Bibles and Tracts, and religious magazines, and pamphlets, and newspapers—and, above all, let us foster and encourage such institutions as the Northern Home for Friendless Children, Brother Passavant’s Orphan Home, Pease’s Five Points Mission House in New York, and institutions of a kindred character, which are parts of the Gospel. These strike at the root of evil. These snatch children from their haunts of sin and shame, before they have become hardened in crime, and, whilst their bodily wants are relieved, their *souls* are trained up for immortality and glory. Said Daniel Webster, shortly before his disease, as he purchased a useful book from a colporteur, on the moral and religious training of the young: “You have got hold of the right string, Sir, for if the youth of our country are not penetrated with the great principles and doctrines of Christianity, I do not know what will become of us as a nation.” Our remedy, then, for all earth’s moral maladies, is the Gospel. Are our liberties, won by the blood, and toil, and treasure, of a brave and patriotic ancestry, to be transmitted, unimpaired, to generations yet unborn? It must be done by the Gospel. Is our American Union, like the ancient Ark of God’s Holy Covenant, to be snatched from profane and unhallowed hands, and transmitted, an invaluable heir-loom, to children’s children, even to the “last syllable of recorded time?” We despair of man. But we *do* confide in the power of the Gospel. Are the en-

slaved of this land, and of all lands, to be emancipated? We have no confidence in volleys of hard words, any more than we have in volleys discharged from Sharpe's Rifles. But we *do* confide in the Gospel. Is Mormonism to be put down? The power to put it down is the Gospel. Are wars to cease to the ends of the earth, swords to be beaten into plow-shares, and spears into pruning hooks? It must be done, if ever, by the Gospel. Are drunkenness and licentiousness to cease, are ignorance and superstition, prodigality and idleness, pauperism and degradation, to disappear? The agency to ostracise the dire train of demon-foes from the world, and the *only* agency, is—not hot-brained fanaticism, not popular furor, not the politicians, not the newspapers, not senators and representatives, not the President, nor even the people themselves—but the Gospel—Christ's glorious and blessed Gospel—the Holy Ghost come down from heaven, to seal it to the hearts of men. And why is this the *only* instrumentality adequate to the stupendous task? Because no other system grapples with the first elements of crime. This does. Because no other system probes the flowing sore to the bottom, and extracts the core. This does. Because no other system lays the axe to the root of the tree. This does.

We believe, most confidently, that, beneath the approving smiles of the Divine beneficence, the future, not of our country only, but of our entire race, is destined to be onward and upward. We believe in HUMAN PROGRESS, for history, philosophy, and revelation, alike conspire to teach it. If we had no such faith, we would not feel that we had any warrant, or encouragement, ever to preach another sermon, or sing another hymn, or offer another prayer before the Throne of the Most High. We would not disregard the injunction of the inspired Wise King, by affirming, that the former times were better than these. Most heartily do we concur, therefore, in all the reasonings urged with characteristic eloquence, by a learned theologian and brother of our own church, in one of his recent public addresses.* Whether we wish it, or not, we hold, that a manifest progressive destiny is before us. Law, order, design, adaptation, and progress, are visible in every department of the world's activity. Hence we regard our voyage through the illimitable regions of time and space, as not at all experimental, but fixed and sure, as are the ro-

* Thanksgiving Discourse, delivered by Rev. Charles Porterfield Krauth, in the English Lutheran Church, Pittsburg, in November, 1856, on "*The Former and the Present Times.*"

tations of the planets which revolve through the boundless Universe, and compose it, "Hitherto hath the Lord helped us." And though many a dark cloud has lowered in our moral and political horizon, our voyagings have been signally blessed of heaven, and will be blessed.

But, whilst we are cheered and encouraged by the reflection that the world is constantly on the advance in virtue, civilization, and religion, we must not close our eyes to the fact, that the progress of mankind in wickedness is equally a reality, every whit as palpable. Has the discovery of the sublime art of printing given a world-wide impulse to Christianity, so it has to Anti-Christ, for the same types that multiply, million-fold, the word of God, sow the earth full of corrupt and demoralizing literature. Is Christ riding, with lightning speed, on roads of iron, through the earth? Anti-Christ is journeying by the same conveyance. Has there been progress in one direction, by the glorious army of redeemed spirits, under the captain of their salvation? There has been progress, also, in the opposite direction, by captive crowds, led by the "prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience." Some one has said, that falsehood travels a thousand miles, whilst truth is putting on her boots. We do not believe a word of it. We believe the very contrary, that truth is always ahead in the race. But that there is a race, it were folly to deny, Truth will win. We know she will in the millenium. But her friends must not suffer her, on any account, to lag behind now. Speed her on, brethren, speed her on! Drive sin out of the world. Preach it out. Pray it out. Sing it out. Fight it out. Uproot idolatry. Cast down the altars of Paganism. Break the yoke of the oppressor. Exterminate crime. Lift up the fallen. Enrich the poor. Comfort the mourner. Enlighten the ignorant. Strip the vile of their vileness. Purify society. Diffuse education. Reclaim the wandering. Succor the tempted. Smooth the pillows of the dying. Would you know *how*? Scatter to the four winds of heaven the Gospel, the glorious Gospel, the blessed Gospel. Translate it into every tongue. Carry it into all lands. Preach it to every creature.

ARTICLE IV.

GOD SEEN IN HIS WORKS.

By J. Few Smith, D. D., Newark, N. J.

GOD has made himself known to men by his *works*. These are evidences of his existence, and manifestations of his attributes. Impossible as it is for us to form a conception of eternal, uncreated existence, the wonders of nature cannot fail to speak to every right mind of a great First cause from whom they sprung. Nor can such a mind contemplating God's works, fail to learn from them many lessons concerning his attributes. To admit the idea of God, is, indeed, to admit the thought of *infinity* in every possible perfection of being. As soon as we believe that God *is*, we believe him to be an infinitely perfect Being. But the more we contemplate intelligently his works in nature, the more distinct are our impressions of his various attributes, and of his full orb'd glory. "*The heavens declare the glory of God, and the firmament sheweth his handy work.*" "*The whole earth is full of his glory.*"

Far short as the "Book of Nature" falls in the richness of its revelations of the "Book of Grace," the volume of direct inspiration, yet it is full of instruction, and wise and happy is he who has learned to read them both aright. The one will much illustrate the other. He is best prepared to study and enjoy nature, and to receive instruction from her who has become best acquainted with God in the holy scriptures; while he

"Who in the love of nature holds
Communion with her visible forms—"

will find light thrown by her on the pages of the sacred volume, and confirmation of it. We need not fear that Natural Science will be found at variance with the Bible. There may be seeming collision, between them: the friends of Truth may get into false positions, or see things through disturbed mediums, and array themselves against each other: but Time and Study will, as they are constantly doing, remove apparent contradictions, and Science shall be found to be the Servant of the Bible and a minister of God. Science and the

Bible shall both stand as pillars in the temple of Truth, resting on the eternal Rock, and shining through the ages a house of worship for the living God.

But apart from this view of the results of scientific investigation as bearing on the Bible, there are benefits arising from the right contemplation of the works of God, that lie open to all, and of which all ought to avail themselves according to the opportunity afforded them. Too many of us live among the wonders of God's hand, blind to their beauty and their grandeur, and deaf to the lessons which they speak to us of Him, whom to know aright is our highest joy. The walks of every day life lead us amid scenes and doings of God, which angels would contemplate with adoring wonder. The rising and the setting sun, the moon whose "unclouded grandeur rolls" through

"Heaven's ebon vault
Studded with stars unutterably bright,—"

the rain, and the dew, and the stormy wind, and the gentle breeze, and all the mighty forces that man is constantly bending to his service:—and then, the infant in its cradle, the child at play, the well developed form of manhood, the eye, and ear, and voices and hand, muscle, and pulse and nerve:—what wonderful things these are! and how they speak to us of God! and how wise would they make us if we would but listen to them! And then, when released from ordinary cares we are permitted to wander away for a season amid the freshness, and the wilderness, and the beauty of the country, up among the mountains; or into the secluded valleys where the springs make the meadows green, and the wild flowers cling to the hill side, and the orchards let their blossoms or golden fruit fall on the velvet turf, and the tasselled corn waves laughingly; or down upon the sandy beach where the ocean comes rolling in with its ceaseless surging, and sublime music—who that will open his soul to the influences can fail to be made wiser and happier? Who that knows God at all, can fail to see Him then, and to rejoice with great joy in His presence, and to have nobler feelings within him, while he bows with adoring reverence?

All men, probably, feel in some measure the influence of the sublime and beautiful scenery of nature. Unconsciously it may be, they are affected by it. Yet we know that in multitudes of cases the effect is utterly appreciable, and the influence seems to be lost. Many men live amid such scenery, stolid and unmoved as the cattle that graze in the valley,

with apparently less of elevated sentiment than the eagle that makes its nest on the mountain height. There are thousands to whose ignorant minds and sluggish sensibility,

"Those mighty spheres that gem infinity
Are only sparks of tinsel fixed in heaven
To light the midnight of their native town."

many men, in the midst of all the wonders and beauties of God's creation give themselves up to bestial lusts and sordid pursuits; look only for selfish indulgence, or gain, in every thing. Nature cannot regenerate the human heart which carries its corruption with it wherever it goes. Not God's works in nature, but God's Word applied by His Spirit, lifts up fallen man to happy communion with his Maker. Though all men ought to, yet all men will not, as a matter of course "look through nature up to nature's God." And so if we would reap the highest advantage from the contemplation of natural scenery, we should be prepared by previous acquaintance with God. Much depends, of course, on the native mental constitution, on temperament and culture. Piety will not make a man a poet, or an artist, or always intelligent, or contemplative. But piety does tend to refine the Spirit, and to render the perceptions quick and acute to discern the presence of God in his works. A religious life trains the soul to enjoy all that is fair and beautiful. The soul that is most in unison with God is best fitted to feel all the fine harmonies of his great Universe. Other things being equal, the man most familiar with the Bible and imbued with the love of it, will be most likely to see God in every thing. In this respect too, the Bible will be "a lamp unto his feet, and a light unto his path," guiding him to the discovery of fresh wonders, and delighting him with the traces of the Divine Excellence. Human ingenuity has constructed a mirror—the Claude Lorraine—which by softening the light as it comes to your eye, gives increased beauty and richness to the scene on which you gaze reflected in it. So he who looks on the work of nature in the light of the Bible finds them invested with a richer glory, and a deeper and more delightful meaning. For him the glow of heaven will be thrown over the scenes of earth. And for this reason you will often find persons illiterate but familiar with the scriptures highly appreciating the beauties of natural scenery, and deriving great delight from them. And we all know that the Bible itself is continually holding up to our view these scenes from nature to illustrate the character and government of God.

The natural effects of mingling in such scenes as are here alluded to, with anything like the right state of mind, must be, a profounder impression of the Divine Majesty and Goodness; an elevation of soul above ordinary earthly considerations; a deep sense of man's littleness producing humility, and at the same time a wondering and grateful admiration of man with his vast endowments and high achievements, the noblest work of God on earth; a feeling of dependence on God, and of confidence in him; and a quick turning of the soul to that greatest of God's works, the work of Redemption through the sacrifice of the Lord Jesus Christ, which while it out-shines all else, yet crowns all with richest glory.

Such, at least, in its measure, has been the writer's experience during the past few weeks, spent mostly in the open country, among the mountains, or by the sea-side, or where the fertile soil in our rich agricultural regions has requited patient labor with abundant harvests. And again and again, as I have looked on the high mountains or the broad fields or the great sea, or have gone into the mine, have these words of holy scripture recurred to my mind. *"The Lord is a great God, and a great King above all Gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and he made it, and His hands formed the dry land."* Ps. 95, 3-5. And then, as I have seen and read what human genius and enterprise and industry have wrought on the earth's surface, or in its deep places, or far down beneath the waves of the ocean, I have said not only: How great a being is Man! but more and oftener: This too, is a work of God! for these words from the Book of Job (32, 8,) have often come to my mind: *"There is a spirit in man, and the inspiration of the Almighty giveth them understanding,"* and while in the presence of God's work, I have thought, how little and dependent a creature is man; it has seemed to me a good and blessed thing to have such a God to depend on—and my soul has rejoicingly said: *"O Lord, our Lord, how excellent is thy name in all the earth, who hast crowned man with glory and honor, and made him to have dominion over the works of thy hands!"* And while all the works of God were praising Him, there came to me the thoughts of that rich grace which God has been pouring on the churches of our land, and of that blessed work of redemption which fills heaven with rejoicing, and of the beauties and the bliss of the predicted time when that glory of the Lord shall fill the whole earth.

But now that this view of the contemplation of God's works may assume more point and impressiveness let us look at some particulars.

1. *We may easily accustom ourselves to regard these works of God as emblems, or indexes, of his character.*

The great things that we see, and the beautiful, may naturally make us think of the grandeur and the beauty of their Maker. Thus, the great mountain rearing its front upward to the sky, so that the clouds bathe its summit with their dew or curtain it with their drapery, and the sun has to climb a long way up ere he can gild it with his rays, and seeming immovable in its strength—this speaks to us of the *grandeur and majesty* of God. So does the ocean that rolls before you

“Dark, heaving, boundless, endless and sublime,
The image of Eternity”—

in their presence you seem to *feel* that God is great. You say in your soul—“*The Lord is a great God*”—as one says of the sky as he stands looking up at the spreading field of stars, “How mighty is the sky! What little things are we!” and this, indeed, was just the sentiments of the devout shepherd—Psalmist—“*When I consider thy heavens, the work of thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him, or the son of man that Thou visitest him?*” Ps. 8.

Nor is the effect of such scenes diminished by the fact that generally among the mountains, and by the sea shore, there is a *solitude*, and a *great silence*. You seem to be hushed into awe by the presence of the ONE whose sole right it is to be present, and to rule amid such scenes; and by the solemn stillness, unbroken except by such sounds as you never associate with mere creature-sources, such as the moan of the wind through the forest, or the roar of the waves.

Then again, when deep black masses roll up from the horizon, and, hiding the sun and the stars, frown threateningly upon you; when the lightning flashes from cloud to cloud, and the mountain is circled with lurid glare, and the very strength of the hills seem to shake, as the thunder bursts its mighty peal that goes echoing and dying away amid their recesses; or when the storm is on the ocean, and the surf rolls and dashes in wild fury at your feet, and the strong ship is driven like a shell before it; or when the river that had rolled peacefully among the hills becomes swollen to a mighty torrent and sweeps furiously onward marking its course with

ruin; do you not think with awe not simply of the great Power of God, but also of his *Justice*, which uses that power to inflict a righteous vengeance on the objects of his wrath?

And, there again, as you linger in some sweet spot, where all is beauty and repose, where mingling sunshine and shade, hill and dale, grass and flowers and flowing brook, all court your stay, and offer you a little paradise—how these remind you of the profound serenity of the Divine character, of His Fatherly goodness, and of the sweet repose of his heavenly home to which he offers you a welcome. And then and there, too, or at some time when the severe but brief gust of thunder and lightening and rain has passed, and the sun floods the earth with brightness, and the rainbow bends its arch upon the clouds, do you not think of that great Love which averts deserved wrath, and furnishes a ransom for the lost? Oh! if we will but walk with open eye and listening ear, with hearts touched by the rod of God's word, we may find God's works speaking to us of his character, and the desert place shall be made glad by His presence, and all our delight amid the beautiful and grand scenery of nature shall be multiplied manifold. So, too, shall we follow the counsel of our divine Teacher, who has bid us learn lessons of confidence in God from the lilies of the field, and from the sparrow, that hops chirping from bush to bush. So shall we more fully understand the meaning of the apostle Paul, who said: "*the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.*" Rom. I. 20.

2. Another thought that may naturally be awakened and should be encouraged, amid such scenes, is *God's proprietorship of the world.*

In the city where we are constantly surrounded by the works of man's hands, and the cares of this life so engross man's mind and time, there is a great liability to forget that the earth and its products belong to God. These houses in which we live, our furniture and equipage, your wealth, your title-deeds and bonds, and certificates of stock, and gold, your factories and warehouses, your banks, your ships, your ingenious machinery, these are so obviously the product of human skill and industry, that it is very easy to forget God among them, and to grow proud and self-confident. But when you go out among the beauties and wonders of the open country, you get away in a measure from these works of man, and are so among God's works that you cannot fail to think of Him.

We know that men may be proud and selfish and grovelling every where; that man may think of the valleys only as his farm, and of the mountains as furnishing fuel for him, and of the rivers as turning his wheels or carrying his freights. Still when you stand at the base of a great mountain, or climb to its summit and gaze on peak upon peak around you, and far off on distant hills and plains; or when you dive into the recesses of the hills, and see the vast stores of fuel and of mineral wealth which they contain; or when you listen to the roar of the mighty cataract, or look out upon the boundless ocean; you are made to feel that man had nothing to do with the making of these, these are God's works, and to Him they all belong. Nay, when you look upon the harvest fields, you can hardly help thinking that not man but God gave them their richness; that He settled the furrows and made the fields soft with showers, and blessed the springing thereof, and caused the pastures to be clothed with flocks, and the valleys to be covered over with corn. Ps. 63. God seems at such a time to assert his claim. The word comes to us: *"The earth is the Lord's and the fullness thereof, the world and they that dwell therein. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His and He made it, and His hands formed the dry land."*

And it is highly important that we cultivate this feeling of regard for God's right to the earth and all it contains. There is too great a tendency to shut Him out from his possessions; to forget that we are his stewards and tenants at will; and that all his property is to be so employed as to promote his glory. It will not detract in the least from our enjoyment of his gifts, it will not diminish our wealth, or at all affect the legal guards and safe enjoyments of property, or incitements to industry, thus to regard all as His. For the use of it, the Rental, if we may say so, that is to accrue to Him from his property in the world, is to be in the advancing happiness and moral elevation of his creatures. And we may be sure that the man who uses this world as not abusing it; who as he stands and looks upon his fertile farm, or his rich mine, or his property of any kind, glows with gratitude to God, and recognizes his obligation to use it so as to glorify God, is none the less happy than he in whose thoughts God is not, and who only selfishly thinks, "All this is mine, gotten by my own cunning or strength! Surely it must add to the pleasure of successful industry and enterprize as it digs out treasures from the earth, or receives them from the sea, to be

mindful of the wise and bountiful providence that has laid up such treasures there, and that discloses them to man just when they can be most serviceable to his wants, and opens to his mind ingenious ways of getting possession of them, and turning them to best account.

For in close connection with this thought of God's proprietorship, we are called to consider:

3. *God's bounty in bestowing these things on man for his use and enjoyment.*

Although God claims the earth and all it contains, as his, yet He has given it to man for his enjoyment. Man will be held to account for the way in which he uses it; but he may use it and enjoy it freely. It is designed and constructed to be his earthly home, and to furnish him pleasure, and at the same time to afford a discipline of his moral nature, which is one of the great purposes of his earthly probation. So we are told that in the beginning God gave man the dominion over the works of His hands; and the Psalmist affirms (Ps. 115, 16) "*The heavens, even the heavens are the Lord's—but the earth hath he given to the children of men.*" This, of course, does not deny God's proprietorship in the earth, which is elsewhere so plainly and positively asserted. It only teaches that God gives it to man for his use. So that the very thought awakened as we gaze on the works of God, of his claim to the earth, and of our dependence on Him, which is adapted to produce humility, is accompanied also, by a grateful sense of God's bounty, who has made for man's use the sea and dryland, the strength of the hills and the deep places of the earth. And the heart that has any right sensibility, will be impelled by the emotions of reverence and the sense of duty, and the feeling of thankfulness, to serve the Lord with gladness, using for His honor the works of his hands. The Psalmist expresses this sentiment when he says: *in a spirit of reverent gladness, not of fear, or calculating self-interest, "O come let us worship and bow down, let us kneel before the Lord our Maker, for he is our God; and we are the people of his pasture and the sheep of his hand."*

But there is still another train of thoughts awakened by the contemplation of such scenes as are here alluded to. We have spoken of the feeling of *littleness* that comes upon a man, as he stands amid the wonders of God's hand, and bows with reverence before his Infinite Majesty; but how often do we see human ingenuity overcoming what at first sight seemed to be insuperable difficulties, and subduing the very

powers of nature to its control. How often do we find man, who in some points of view appears so insignificant among the other works of God, triumphing over them, and sitting a King above them? Leagues of ocean and of land, mountains and seas, cannot intercept his progress. He dives into the deep places of the earth. He uses the strength of the hills for his purposes. He makes the sea his highway. He employs the wind as his servants. Great rivers bend to do his bidding. The earth pours forth its treasures at his feet. The mountain that stands in his way, he levels, or he climbs, or he tunnels. The forces of nature that seem to oppose his progress, he turns to his account. The electricity that is so fearful a power as it flashes amid the storm, becomes his messenger, obedient to his will, running swiftly over land and under water to do his bidding; and gravitation that drags down everything towards the earth's centre, is made to lift up heavy burdens, or to carry him at his pleasure. When one lets his mind dwell on the wonderful achievements of man that come crowding to his gaze, when *literature*, and *science*, and *art*, when *manufactures*, and *commerce*, and *agriculture*, pass their works in review before him; or better still, when he selects some individual specimens of man's "witty inventions," and especially of those in which there is seen most directly the overcoming of nature, and the subduing of her to man's control;—how can he fail to stand in almost amazed admiration of human greatness, of the wonderful powers of man? Take for instance, the steam engine, canals, railroads, the art of photography, and the electric telegraph—and these are but a few out of many—and what a being does man appear! How nobly is he asserting his dominion over the earth! This late achievement of science and skill which has thrown into excited enthusiasm this whole nation, and which seems so full of auguries for good—this transmission of human thought from continent to continent, along the depth of the sea, what an illustration is this of the thought on which we are here dwelling! With what power does it show man to be endowed.

But now let us carefully consider. Is this contemplation of man's noble endowments and high achievements to take us out of the sphere in which we have been standing while contemplating God's works, and to make us forgetful of God, and vain and self-confident? In beholding how man triumphs over the powers of nature, and uses them for his purposes, are we to think that he gets the better of God, or can

do without Him? Far from it. Rather are we to contemplate man himself as the work of God, the noblest work of God that we behold; and to see in all that he has done, evidences of the divine greatness, tributes to the divine glory. God made man, and taught him all his wisdom and skill. "*There is a spirit in man and the inspiration of the Almighty giveth them understanding.*" And to Him be all the glory. This is a sentiment which a right contemplation of the triumphs of man amid the wonders of God's creation, should ever awaken. Such a sentiment would we ever have living in our hearts. It was in the writer's heart as he stood a few weeks since among the high hills of a neighboring State, and marked how human ingenuity and perseverance had forced a way for the railroad and the canal where there seemed scarcely room for the narrow river to wind its course; and again, how man contrived to dig the coal out of the bowels of the hills, "the deep places of the earth," and to make even the mountain side aid in conveying it to the boats and the cars that waited to carry it to our places of business and our homes.* There as we beheld what man was doing amid God's works we said, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," and we more earnestly adored and rejoiced in the Lord who is so great a God, and who gives us all things. And very often during the days of rejoicing over the successful laying of the Telegraph Cable across the Atlantic, these same words have come up to our thoughts.† Yes, all these things are of God. He giveth man understanding to find out witty inventions.

* The reference is here to a brief but delightful visit to Mauch Chunk, and the Lehigh Coal Region: where one hardly knows which most attracts and interests him, the wild mount and scenery, or the ingenious works of man. We scarcely know of a spot where the professional man or the busy man, in any department, seeking relaxation and health, can spend a few days, amid such salubrity of atmosphere, and beauty and grandeur of nature, and so much to interest him in the results of human ingenuity. A ride on the "Gravity Road," where the train of cars will travel for some miles with no motive power but the force of gravitation, at almost any speed, is itself worth a journey to enjoy it.

† The writer was not among those who gave freest run to the prevailing excitement and what is here written was most, if not all, that he allowed himself to say with regard to it. But he was none the less sorry for the grievous disappointment that succeeded. That, however, does not detract from the greatness of the enterprise and the achievement. We believe that it will eventually be successful, that at some time, the line of communication between the two continents will be complete, and in "working order."

He it is who so enables man to send lightnings that they may go, and say unto him, *here we are*. Job 38, 35. And again we say, to Him be all the glory. With multitudes of others, we rejoiced in that sentiment of the noble hearted sailor-commanding the Niagara, who in the very glow of success attributed it all to the overruling of Divine Providence, and ascribed all glory to God. We detract nothing from man in thus honoring God. We honor ourselves in thus remembering God. We work none the less freely in our high sphere, we use none the less freely and vigorously our endowments and the powers of nature laid at our feet, we are none the less likely to reach large success, when we thus recognize that his inspiration gives us understanding; that in his hand are the deep places of the earth, the strength of the hills is his also, the sea is his, and He made it, and his hands formed the dry land. But by such recognition we may be preserved from a vain glorious spirit, and a narrow earthly spirit, and a dangerous living without God in the world, and a selfish abuse of his gifts. We are in too much danger of putting Him apart from his works, of separating the service and worship of God from daily practical life, and recognizing his "inspiration" exclusively in what we denominate religious things. It is a right and blessed habit of mind to see God in all things. It will furnish us pleasant and profitable themes of thought wherever we may be. It will add to our pleasure amid the scenes of nature. It will inspire us with confidence and give us consolation in sorrow, and do much to keep us from unworthy self-indulgence and sinful pursuits.

Such a habit of mind is nourished by a life of piety; and will itself be a help to piety. For he who in such a spirit goes forth to enjoy a season of relaxation among the works of God in nature, will return to his accustomed work with a deeper glow of devotion to him, and a higher admiration of that great wonder of God, of which all others are shadows. For there is one work of God that outshines all else, and of which all else will serve in some way to remind the religious man; a work that is absolutely God's own; and which human ingenuity cannot fashion or control, though it may admire it, and reap its benefits. Neither out of the deep places of the earth, nor from the strength of the hills, nor from the caves of the earth, does *Redemption* come. There are no materials in all the universe out of which man can make salvation. But God has given us a Savior: his incarnate Son, crucified for sinners, living to save them; not for the rich or the learn-

ed, or the mighty alone, but for all who will come to Him; for the laborer in the mine as well as the owner of the mine, for the humblest sailor as well as the commander, from the most unknown laborer to him who is most distinguished among men. Man with all his ingenuity can build up no way to heaven: but he may climb the mountain of God's righteousness, and tread the way which Jesus has opened to eternal life. Man can lay no mystic wire across the sea that separates the physical from the spiritual world, earth from heaven; but God has opened a direct communication with Himself, free to all. Swifter than lightning is the speed of prayer to the heavenly Monarch, and closer than any earthly bond is the sympathy between the contrite spirit and the assembly of the holy ones on high.

And now the Bible teaches us that all the works of God in nature, and all the endowments that He has conferred on men look at this end, the Redemption of our lost race, through our Lord Jesus Christ. And he best studies and enjoys God's works, who gives himself most fully to this end; who lays his heart on God's altar, and seeks to make all of human endowment and accomplishment subservient to the glory of God in the happiness and Redemption of mankind.

Let us then seek to cultivate a love of nature, not as an idle sentiment, worshipping nature instead of God, nor as a mere lesson in theology, to be simply studied, not enjoyed, an argument for the intellect but not a love and a joy in the heart; not saying, "I am going to look on nature on purpose to find God;" but having such a habit of mind, that in the very enjoyment of the beautiful or grand things that we behold, there will mingle spontaneously these feelings of reverence and confidence and gratitude towards the Great Being. That we may ever with a glad heart so find God in nature, we must seek to have him in our souls—and we must open our hearts readily to all the powerful influences of natural scenery—going abroad into the quiet and beautiful places, or among her magnificent or awful abodes, released as much as possible from earthly cares, and divested of selfish considerations. We must learn to look for her revelations with an open eye and a loving heart, with a mind trained for their discernment. It is not hard to form such a habit of loving nature. The more child-like we keep our hearts, the more we shall find delight in these works of God; and very soon will it come to be the case that we need not *seek* for these pleasant scenes and sweet lessons—but they will spread them-

selves out before us; and before we call they speak to us in tones of soothing, or of instruction. Thus we shall find it to be as Bryant has described in his beautiful *Thanatopsis* :—

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language. For his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And gentle sympathy, that steals away
Their sharpness ere he is aware."

It is when the heart glows with an intelligent acquaintance with God and love of Him, that we can say with true devotion, not with idle sentimentality; or mere ignorant naturalism—

"Thou art O Lord, the life and light
Of all this world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine
And all things bright and fair are Thine."

It is he who so loves nature, and so sees God in his works that can most wisely say,

"Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

'Neath cloistered boughs, each floral ball that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer."

Let us also cultivate the deep conviction and earnest acknowledgment the Supreme Sovereignty and Proprietorship of God, and of his wonderful bounty and grace to man, as a guard against ungodliness and a guide to piety.

In conclusion we would say, that perhaps more than ever during this summer have men been met by the thought of God in their journeyings and places of resort. For the great religious awakening has not subsided. Thousands have carried with them its blessed influences into their scenes of enjoyment and relaxation, and the voice of prayer and praise has been heard in unwonted places. May we find God still richly with us, a *great* God, pouring upon us the gifts of his grace. He is a great God, and we will know Him and confide in Him.

In the presence of the vast ocean that has been rolling since time began, and before the perpetual hills, man seems but a frail perishing creature. But let us not forget that *man shall outlast nature*. The mountains shall melt away, and there shall be no more sea; but man shall live forever. We—you who read, and he who writes these lines—we are destined to immortality. God has made us so; not we ourselves. And by his grace that immortality may be one of joy unspeakable and full of glory.

ARTICLE V.

LUTHERANISM IN THE UNITED STATES.

By Rev. Francis Springer, A. M., Springfield, Illinois.

THE word *Church* is generally understood to denote an association or body of people bearing the name *Christian*. It is applied to any collection or combination of believers in Christ, who join with each other for the purpose of exercising themselves in the virtues and duties which the Savior has enjoined. Such an association of people is a church; and this is the generally received import of the term among us. This view is doubtless derived from the scriptures, for we read, "Then had the churches rest throughout all Judea, and Galilee, and Samaria," &c, (Acts; 31,) "Paul, an apostle, and all the brethren who are with me (send salutation) unto the churches of Galatia" (Gal. 1; 2):—also "salute Nymphas and the church which is in his house" Col. 4; 15.

Distinction is made between *a church* and *the church*. As when Paul says, "Christ is the head of the body, *the church*" Col. 1; 18. Here, evidently, as in many other passages, the reference is to the entire host of the christian brotherhood, the whole world over, and without distinction of separate organization or particular locality. The Roman Catholics are very strenuous in their claim to the high honor of being *the church* to the total exclusion of all others. Yet there are great numbers of christian associations which are also entitled to the name of church. Hence we speak of a church bearing the name of Luther, of one that is called Presbyterian, of one that is called Episcopalian, of another which is known as the Congregational, the Baptist, or the like.

My purpose on the present occasion is to speak chiefly of that associated body of christians known in history and by common consent as the *Lutheran* church.

And, first, I have to say, that this church is not *the* church, by way of exclusive claim to fellowship with Christ. It is only a branch of the church. There are other associations of christians distinguished by other names and peculiar forms of service, and differing also in some doctrines, that are as justly entitled to the pre-eminence of being *the* church as is the associated body of Lutherans. Who and what those other denominations are, I need not now particularize, because the main point, and that which ought to concern me most—is that branch of the church to which I belong: but in speaking of this, I may be allowed to insist, that Jesus has “other sheep which are not of this (Lutheran) fold” (John, 10; 16): and this is to be urged for two reasons, at least, first, because there are many persons bearing the Lutheran name who seem not to regard other ecclesiastical bodies as being really and truly in acceptable fellowship with the church of Christ; and, secondly, because such exclusiveness is illiberal, unchristian and injurious.

A pretension so high is made only by a certain party of Lutherans in this country, whose views of church polity and christianity have been moulded by the state of things in Europe. They come to America under the delusion that their peculiar Lutheranism is a universality, and that it must be received by all men everywhere. This ultraism is one of the unfortunate obliquities of human passion. It is shared in by others, as well as this little offshoot of Lutheranism. The High church Episcopalian refuses communion with his fellow christian who is unconnected with the pretended apostolical succession. The Papists are equally exclusive and, perhaps even more intolerant. A certain party of Baptists also exclude from their sacramental board all their fellow Christians who have not been immersed. It is due that these statements be made in connection with the stringent restrictiveness of certain Lutherans, because the facts show that these are not the only persons who are wedded to a low standard of christian philanthropy, and warped by narrow prejudices.

With sentiments so inconsistent with the expansive benevolence of the Gospel, the great body of Lutherans in the U. S. of America have no sympathy. It is not only right but expedient that the proper position of the American Lutheran church, on this point, should be distinctly proclaimed. This

is the more necessary here in the Valley of the Mississippi on account of the immense ingress of Lutherans from abroad, to whom duty requires this plain avowal to be made, in order that they may clearly understand that the religious spirit of the United States is not less tolerant than is the spirit of the government.

It is proper to state, plainly and emphatically, that in speaking of the restrictiveness of certain Lutherans and the other denominations similarly straitened in their theology, I mean not censure, but only to state facts. The Puseyistic Englishman has as much right to his opinion as I have to mine. The same is true also of the Baptist, the Antipedo-baptist, and of the exclusive Lutheran. And, moreover, all these several parties are entitled to respect, however antagonistic their faith. A man must not be laughed at for his opinions, but reasoned with in the spirit of Christian equality, brotherhood, and kindness:—much less, ought he to be scorned:—nor ought he to be looked down upon from the fancied height of self-complacent superiority. These stringent exclusives of the Lutheran church may be as honest and sincere,—as, no doubt, many, if not all, of them really are,—as are those who differ from them. Honesty and sincerity are qualities always to be respected, in whomsoever found,—Brahmin, or Budhist, Mohammedan or Jew, Christian or heretic. “Glory to God in the highest? on earth, peace! good will toward men!” (Luke 2; 14.) This is the ecstatic hallelujah of heavenly natures; and it is the spirit of this song that will bring all the millions of mankind as trophies of grace to the fellowship of God’s Messiah and rational agreement with one another.

II. The next fact of Lutheranism upon which we may now dwell with profit is, that it is a *reformation*. It is not a stupid inertia, but a vigorous progression. It is not a dull finality, but an energy of ever-growing activity. It is not a reformation begun and ended, but a *reformation in progress*. In this sense, Lutheranism is the synonym of primitive Christianity. It is a divine vitality of unwearied labor, and ever-expanding influence that has the entire world for its theatre and all time for its duration. One vital element in the great Reformation, begun by Luther, was, that it was a proclamation of faith in man, as well as in God, inasmuch as it invited all men to read and study the scriptures for themselves, and thereby it implied that the religious guides and rulers of the masses were to believe,—what they had never believed before,—that the masses were capable of deriving correct prin-

ciples for themselves from a free gospel, without the authoritative dictation of the priesthood and princes. But in this very fact is the germ of an ever-expanding progress. To all minds is the gospel an open sea of life, whereon each may navigate as God may favor with peculiar talent or grace.

Some Lutherans seem to look back upon Luther and the Reformation with an awe that strikes them dumb and powerless; so much so that they can see no room for improvement, and as if to attempt or even think of it would be sacrilege. Ask such Lutherans, did Luther and his co-laborers complete the work for which the reformation of the sixteenth century was needed? and they answer, yes. But is it so? Complete it? What did Luther and his noble fraternity of confessors complete? Why, just nothing at all, but set us a noble example of manly individuality, of fearless independence, and heroic advocacy of the truth as they understood it. Complete the reformation? Most certainly not. How could they finish, in a single generation, the overthrow of a fabric so mighty as was the Papacy,—a fabric as ingeniously contrived as Satan could make it, and high-towering and huge as hell is wide and deep, and which required thirteen hundred years and millions of money for its construction! Preposterous conceit, indeed, is such a notion. Why Rome yet stands shrowded in the gloomy ostentation of her ancient superstition; and even at this day proclaims, with ghostly solemnity, the absurd dogma of the immaculate conception of the mother of God! I do not mean to say that the reformation was a failure. By no means. It was a successful attempt to break down the most monstrous engine of human enslavement that the genius of evil ever contrived. But the work has not yet been completed. And yet some there are who seem to think the whole achievement done; and that now, we have nothing to do but march back and forth, as steady sentinels, along the line to which Luther advanced the glorious reform;—and that if one of us should venture to plant his foot a little forward in that line, he must be shot down, according to the rules of war, and his body dragged beyond the camp to rot as an infamous traitor and a cursed heretic. I speak figuratively. If my metaphor savors too much of actual war, then let me speak without a simile, and declare plainly, that the reformation begun by Luther is incomplete, and nowhere more so than among us who bear his immortal name.

III. Our work is two-fold,—1. *defensive*, and 2. *aggressive*; and then again, first, upon ourselves—secondly, upon others. We are to preserve whatever good the heroic christian men of preceding generations have wrought out for us. To this end, we must prevent the reformation from going backward, and bowing again beneath the surplice, the pallium, the crosier, and the crucifix. Let not our holy Protestant temples be invaded;—by the proscriptive dogmatism that pleads for our acceptance of antiquated forms under the pretence of beautiful and necessary uniformity. Uniformity is often the magical wand of an encroaching and heartless selfishness;—the same that tyrants have always employed to soothe down their victims into easy and unsuspecting acquiescence. Uniformity has always been the most specious and plausible pretext in the service of the ghostly holiness of Papal Rome. The lazy sleekness of the one-fashioned dogma and ritual should never be allowed in place of the invigorating and suggestive diversity among Protestants, which brings different minds into wholesome attrition with each other. The oneness for which the benevolent Savior pleaded so earnestly and so beautifully in the night of his betrayal,—O, how shamefully has it been perverted, by diversion from Him to the Pope!—from the eternal and wise God to a proud, fallible, and haughty mortal! And how has the church been degraded and sunk in stupidity by such crafty pleas enforced under the pretence that it is just *this* exactly which the holy Savior inculcates when he prays, “Holy Father, keep, through thine own name, those whom Thou hast given me,—that they may be one as we are, * * * that they also who shall believe on me through their word, may all be one;—as Thou, Father, art in me and I in thee, that they also may be one *in us*, that the world may believe that thou has sent me.” (John 17; 11, 20, 21.) Here the point is that all should be one with Christ, as he is one with the Father; and Christ is here set forth,—as he is elsewhere distinctly proclaimed to be,—“the head over all to the church, which is his body, the fulness of him that filleth all in all.” (Eph. 1; 22-3.) One with Christ and with each other?—most assuredly, we all ought to be. But how?—in what fashion?—that is the question. The voice of ambition, speaking to us in history, says, be uniform in the acknowledgment of one creed, in the practice of the same outward forms of religious service, in union with only one—one association of Christian believers. This is the plan of union proposed by the Papacy, by the

Greek church, and by some Protestant denominations; but it has failed; not only failed; but it has proved to be a snare and a grievous curse, as the experiment of the Papacy has forcibly demonstrated.

Then, how shall we be one with Christ and with each other? Shall we be uniformed in garments of the same cut and hats of the same pattern? The Quakers have tried this; and the Methodists likewise; and yet, both Quakers and Methodists differ as much among themselves and have done as little towards bringing the whole world to their own standards of uniformity as any portions of mankind.

One with Christ? Most certainly, we ought to be, and one with each other also—not in physical attributes, but in moral. We can be one with the Savior, as he was one with the Father, by being vitalized and impelled by his spirit. In meekness we can be like him:—in pureness, justice, forbearance; in generous elevation of soul, in unwearying labors of benevolence, and unselfish activity for the temporal and eternal welfare of all mankind, without distinction of Jew or Gentile, orthodox or heterodox, “new measure” or “old measure,” German or Scandinavian, European or American, the “Unaltered Augsburg Confession” or the “Substantially Correct” subscription. If the same mind be in us that was in Christ Jesus, then shall we be one with him as he was with the Father; and we shall be one also with each other, notwithstanding the external, real or seeming, differences by which we are distinguished and parcelled out into various denominations.

This graceful uniformity of spiritual sympathies and Gospel-taught philanthropy; of science, considerate and unostentatious fellowship with the holy Savior, this is the uniformity for which he prays, “Holy Father, let them be one, even as we are one!”

So long as Christians are too selfish to be capable of differing without hating, suspecting and distrusting each other, they never can be one. Differences of opinion and modes of worship erected into walls of partition, are vices. Differences with affection, mutual co-operation and confidence, are Christlike.

As human society is now constituted, there is abundance of room for the benevolent exertions of all Christians in their respective denominational circles, without clashing, enmity or hinderance. In this unexampled republic of freedom, where criminal execution for heresy would be murder, there

is the best opportunity the world has ever afforded for the exercise of all those high virtues of the christian character, by which the earliest followers of the Savior were so eminently distinguished. Indeed, there is occasion here for a higher degree of tolerance than there was in the Roman empire. Here *Christians* are invited to be tolerant; there, only *heathen*, of whom but little of this virtue could be expected. We have no need to fear the burning stake or the executioner's axe, and therefore are spared the exercise of the martyr's fortitude; but if when the pressure of persecution is removed, we cannot be at peace among ourselves by voluntarily allowing differences of opinion, we show by our conduct that our religion is powerless without persecution; while, on the other hand, if we voluntarily respect and confide in each other as brethren, we show by our conduct that christianity is powerful to do us good, unwhipped by the lashes of external force. This is a higher virtue than even martyrdom itself, because it is removed from the suspicion, even, of being enforced by external compulsion. It is not wrong for men to differ in their views of religion, any more than it is for them to differ respecting matters of politics or natural sciences and arts: but it is wrong for them to quarrel about their differences, and to hate or even treat each other with disrespect on account of them. The tyrannical governments of Rome, Spain, and Austria have furnished illustrations most impressively significant of the inability of pains, penalties and inquisitorial cruelties to nurture in the human mind the genuine spirit of christian piety. In the United States, opportunity is offered for voluntary and unconstrained developement of the christian life in the soul, and for the generous cordiality of voluntary co-operation among those whose right and happiness it is to differ. Among ourselves, as Lutherans, a lesson to be learned is, to differ without hostility and to hold fellowship with each other in spite of our differences. If we cannot do this, consistency, honor and conscience should compel us to separate and form ourselves into as many different churches as there are varieties of doctrinal and liturgical systems in use among us. But, happily for the proper unity and efficiency of the church, our tendency into such a wilderness of extremes has been arrested; and we are making commendable progress in the delightful experiment of becoming one with each other by a more complete practical oneness with Christ.

The field of our evangelism lies partly among Americans

by birth and education, but chiefly among Europeans who have emigrated to our shores.

A just discrimination is due alike to the piety and the scepticism of our transatlantic friends. There are distinctly two classes of persons brought to these western lands upon the tide of European emigration, who claim the attention of the Lutheran church. Each of these classes may be designated by a single word, the one is Rationalistic; the other Orthodox.

Among the Rationalists are various shades of religious belief. Some of them profess Christianity, condescend, perhaps, to call themselves Lutherans, and have churches and ministers; but they receive the gospel only in a restricted sense suited to a certain theory of religious philosophy whereby the miraculous character of Christianity is denied and its renewing influences upon the soul and conduct of man are greatly paralysed. It is probably among this class of persons that the "*Freeman's League*" has nearly all its members. This association appears to be widely spread over the United States, embracing numerous adherents in all the important cities of the nation. The "League" is organized for resistance "against all authority and all opinions which are contrary to the laws of thought and of nature." This is their own language. This "League" may be regarded as the embodiment, in America, of all the wild notions, sceptical theories and disorganizing principles of European infidelity.

Among the Rationalists in the United States there are many persons who seem to have set up a crusade against sound morals, and the christian church, its Sabbath and its ministers, greatly at variance with the peace of society and the stability of our civil and religious institutions.

When we remember that large numbers of this class of persons are nominally Lutherans and that they hail from the land of the immortal Reformer whose devout spirit they do not evince, we may properly deem the Lutheran church as commissioned to seek their temporal and eternal welfare by leading them in humble penitence to the Lamb of God.

The children of the Reformation who reside in America are, indeed, not responsible for the deplorable defection of their denominational brethren; but the honor of Lutheranism is impaired, the fair name of our venerable brotherhood is tarnished, and the holy cause of our common christianity is impeded by the mere fact of such persons coming from lands where Lutheranism has once prevailed. The cause and the

responsibility of the irreligion so extensively prevalent among the Lutherans must rest with those who, for a generation past, have poisoned the religious sentiment of continental Europe with the spirit of infidelity.

To the class of orthodox Lutherans, belongs a character entirely different. They are generally hearty, earnest and consistent disciples of the divine Savior. Their distinguishing peculiarity, however, is their rigid adherence to the letter of the Augsburg Confession and the other,—too voluminous—exponents of the Lutheran faith and church-service, in Europe. They do not fraternize with their Lutheran brethren in the United States because they do not think their American brethren orthodox. In fact, they are as exclusive as are some Baptists, Episcopalians, and Roman Catholics. They unchurch everybody who does not render a hearty subscription to their peculiar Lutheranism. They are close communionists of the strictest sort, admitting none but those of their own church, to the Table of the Lord. In their religious services, they are formal, stately and solemn. With them, an exact and sanctimonious observance of church rites, seems to pass as evidence of pure devotion and a regenerated spirit.

A noticeable trait in the character of many immigrant Lutherans, is their aversion to Synodical organizations. Perhaps some of these opponents are good men whom God accepts; but others of them are known to belong to the class distinguished by their "easy virtue" and latitudinarian Theology. In the opinion of such men, accountability to a Synod is a dangerous encumbrance of freedom and an infamous deduction from a well-informed and self-poised individuality. They are men who have gone wild in freedom.

But the one and all-pervading distinction of German Lutherans in America, is their tenacity of language. So firmly do they hold on to their European forms of speech, that some German christians seem to be of opinion, that christianity is helpless and shorn of all its excellence when not attired in the sonorous eloquence of the German language. They seem to be assured by their theology, that God is a German, and accepts no service not rendered in that language. There is but little hope of overcoming this desperate attachment of our foreign brethren to their native speech, except by means of English instruction to their children. For this purpose, the publication of our laws, and the transaction of business

in English, together with the Free Schools of the land, are sufficient.

It is to be borne in mind also, that the Church system of Europe does not train its subjects to the practice of voluntary support of the gospel. Many Lutherans, therefore, coming to us from abroad are but indifferently prepared by their previous training to pay a sufficient support to their pastors and the other needful investments which a free and efficient evangelism requires. Reared to the compulsory exactions of the civil government, our immigrant brethren are strangers to the more equal and generous plan of giving freely according as God hath prospered them. And, while they hesitate to give of their own accord, they are stoutly determined not to pay in the way of taxation for church purposes, because this was one of the severest measures of oppression to which they had been subjected in Europe. They come to our midst with an aversion to taxes. Having been severely governed, in this respect, in the land whence they have fled, they are extremely jealous of any such appearance in this home of freedom in which they have sought an asylum. That great numbers of our ecclesiastical brethren coming from abroad, are inexperienced in vital godliness, is the natural result of the cold formality of their native State churches, whereby they were not trained to practical godliness but only to be churchmen. As the church had always aided very much to burden them with taxes without doing any good to their souls, they naturally concluded that such a contrivance is worthless or at best extremely liable to suspicion. Hence, many of them, on arriving in America, evince a hatred to the church, and avoid connection with it.

By way of apology for the obvious inequalities of our brethren from Europe, it is proper to bear in mind that they come to us from amidst the disastrous influences which have always been attendant upon the union of the church with the State. In the lands whence these brethren came, the church is degraded by its forced subserviency to the civil government. In such a state, religion comes to the people in the garb of legislative authority. The law enjoins a certain amount of religion which is definitely set forth, and enforced by penalties. Thus bereft of its primitive simplicity and loveliness, christianity is garbed in the unseemly habiliments of human craftiness, and strikes the beholder more as a gorgeous pageantry of earthly power and ambition, than as the

angel of mercy, smiling light into man's heart and on his pathway to celestial bliss.

The fact that such alliance of the Lutheran church in Europe with the State, is suggestive of the new aspect in which the church presents itself here in the United States. Not only is it here disengaged from the political government, and in this respect materially different from its condition in Europe; but in several other traits of character and condition it is different also. The new nationality of America new-moulds everything. No transplant of European laws, church creed or polity can withstand the tendency of the American life to infuse with its own spirit into both the people and institutions brought to our shores. The Lutheran church in this country is utterly incapable of wearing the same aspect in policy, and ritual observances, as in Europe. As well might you attempt to establish in the United States a dynasty of the Pharaohs, or to erect, for the government of the people, the ghostly Inquisition of the Papacy. The Lutherans in this country have assumed the right to regulate their church affairs suited to the newly developed social system, both secular and ecclesiastical, to which this mighty empire of freemen in the West has given rise.

I have already stated, that our work, as a church, is twofold,—*defensive* and *aggressive*; and then again, first upon *ourselves*, and secondly, upon *others*. The things we are required to defend are our doctrinal stand-points, namely, that the fundamental doctrines of the word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession; (2) our church organization as it is seen in the equality of lay and clerical representation in our Synods, and the independent action of each congregation or church in the call and support of its own minister and in all its local affairs both temporal and spiritual; (3) our form of worship, our hymns and our discipline and government as published in our hymn books by authority of the General Synod; and (4) our method with the young, by instructing them in a series of lessons presented in the "Smaller Catechism," respecting the doctrines and requirements of our holy religion.

All these are peculiarities of our church, and we as Lutherans and Lutheran ministers, are required to defend them; and in accordance with their teachings, we are required also to make active aggressions, for Christ and his church, in the world of mankind around us.

In this respect, the Lutheran church in the United States has been most remarkably deficient. But for the constant supplies furnished by emigration, the Lutheran church, in this country, seemed to be in danger of being absorbed by other and more active evangelisms. Instead of being an efficient body for the conversion of others, our church has been in many instances a source whence others have drawn accessions to their own numerical strength. The main causes, on our part, have been three, a foreign language, European ecclesiasticism, and the want of an evangelical aggressiveness. Regarding each of these causes, it is needless here to dwell in detail. Every intelligent member of the church is sufficiently acquainted with its history, to understand well enough how these causes have operated. No great length of time has elapsed since our church began its appropriate work upon itself, by stirring up its own members to attain the higher religious life which is begotten by the experience of godliness in the soul. As a people, we have been practicing more and more in the direction of this goodly light of religion *felt* as well as performed; until at length we have begun to feel a little of the courage and self-assurance necessary to an attack, indiscriminately, on the world of outsiders around us. Happily, our mode of warfare is now changed. Having learned, by the experience of several generations, that the religious vitality, imported from Europe, and shrouded as it is in the mysteries of a strange tongue and equally strange notions and ritual, is incapable of carrying on an efficient evangelism amidst the storm of new ideas and in the new nationality of the United States, our church has assumed a simple form, more in keeping with the plain democracy and forcible *practicalness* of American life. But to reach this point, has cost us many a struggle, and, indeed, the contest is not yet over.

The two contending parties that divide the eye and ear of the church between them, are extremely jealous of each other; the one standing in continual dread of old forms and ceremonies, and the other nearly breathless with apprehension lest the old landmarks of Lutheranism should be lost altogether. The danger on one side is the imposing but lifeless churchliness of a dead orthodoxy; on the other, a total desertion—or what is worse, a surreptitious perversion—of the noble Confession of the church. The one party charges upon the other the offence of graceless formalism, and re-

ceives in reply the accusation of departure from Lutheranism. But, fortunately, for the peace of the church, the inclination to mutual recrimination is fast passing away, as all parties see more clearly that a common stand point has been attained in the form of a qualified acceptance of the Augsburg Confession; and this stand point is the more satisfactory because it has been developed gradually by the necessities of the church, and is invested with the character of a compromise that is expressive of concessions on every side. No one can say with justice that any essential doctrine has been lost, or that anything unessential has been imposed. The present bond which holds varying parties of Lutherans together, and is destined yet to bring in others who are still aloof, is admirably Lutheran in its spirit, because it is the spirit of Lutheranism to be right without coercion, and free without doing wrong; and because also, it gives unhesitating precedence to the Holy Scriptures as alone "infallible"—just as Luther did.

That uncomfortable shyness so natural among men, who are suspicious, regarding each other's opinions, is destined to give way as the parties become more candid in expressing their views and willing to entertain fraternal discussion. That this good work is in progress among us, every one must plainly see; and to aid in it, for the purpose of a more cordial union among us, is the design of this free and outspoken contribution to the pages of the "Review." It is wrong to waste our time and wear out our patience in silent grief, because others have spoken opinions contrary to our own. The proper course in such a case is, to speak also. To this there can be no objection on the part of antagonists who are reasonable.

Any one, who carefully contemplates the present condition of the American Lutheran church, and is familiar with the history which has led to its present development, cannot fail to discover the controlling ideas by which its spirit and policy are dictated. Such an observer might give expression to these controlling ideas somewhat in the following form. Starting out from the point that, "as Jesus Christ has left no entire specific form of government and discipline for His church, it is the duty of every individual church to adopt such regulations as appear to them most consistent with the spirit and precepts of the New Testament, and best calculated to subserve the interest of the church of Christ," it follows,

- (1) That all specific forms of church organization are only

humanly-devised and voluntary, as are any other forms of voluntary association, whereby men may choose to unite themselves together:

2. When any considerable number of persons associate themselves permanently with each other, for the attainment of any particular purpose, justice to themselves and duty to the rest of mankind require them to declare the purpose of their organization and the means which they intend to employ for the accomplishment of said purpose. This did the noble band of christian confessors in the days of Martin Luther. Their purpose was, to enjoy among themselves and propagate among others the doctrines and precepts of Divine Revelation according to their own understanding of the doctrines and precepts which that Revelation teaches. The confession which they made before the great National Assembly of their country, June 25th, 1530, was the same in principle and virtue, as the declaration of American Independence, 246 years afterwards, save only that the one was a religious and the other a political declaration. Both of these great instruments are historical monuments which indicate the progress of humanity in the career of enlightenment, liberty and happiness. The man or the party that presumes to interpolate or change the language of either, becomes liable to the imputation of giving a false coloring to the history of human progress.

The declaration of Augsburg is the exponent of the degree of intellectual and social development of which the most active and vigorous race of mankind was then capable; and that instrument is therefore scarcely more the property of the Lutheran church than it is of the entire race. But, though it is a fixed point in human progression, we are not hence to infer that progression itself has been arrested and can advance no further. It is the right, nay, the duty of any generation having attained a clearer light and superior advancement over preceding generations, to mark, by a suitable monument, the point of progress they have reached. This fact being granted, it follows, (3) that the people of a subsequent generation may, of right, make a new declaration, standard or confession; or, if not quite prepared for this, they may proclaim a qualified adherence to the one made previously. This latter alternative has been chosen, as we think, by the great body of Lutherans in America. This manifestly, is their proper position at present; and, in assuming it, they have acted in obedience to the law of human progress and de-

velopment. But, as is usual in all similar cases of transition which the history of the human mind records, a certain bewilderment has been experienced by many who, like soldiers in battle, knew not for a time, when the crisis had passed, to which side the fate of war had consigned them.

ARTICLE VI.

WHAT IS THE RESULT OF SCIENCE WITH REGARD TO THE PRIMITIVE WORLD?

Translated from A. Tholuck's Miscellaneous Works.

By Professor T. J. Lehmann, Pittsburg, Pa.

III. Age of the Human Race.

WE have seen in what enormous numbers a Ballenstedt deals, when speaking of the age of the Earth, and of that, of the race which inhabits it. This infatuation has also spread among some of the learned men of our time. The same society of Pedagogues, already mentioned, that explained, very naturally, by means of the *generatio aequivoca*, the origin of man,—that they had explained their *generatio aequivoca*, itself, as easily and as naturally!—discussed also the age of the Earth. To one, 20,000 years appeared sufficient; another could not do with less than 40,000, until finally, a learned man of note, adjusted the dispute, by asking the question: "Ought we not rather set eternity for its limits?" We shall not enter into a discussion about the periods which may have elapsed, before the Earth became fit for the habitation of man; this might lead us beyond the history of the Earth, into another, much higher, for between v. 1 and 2 of the first Chapter of Genesis, there may be much "of which our Philosophy wots nothing."*

* It is known, that since ancient times, in many Theological Schools, the tradition has maintained itself, that the Earth was originally inhabited by evil spirits, before their fall, and that since their fall only, the chaotic condition has taken place of which is spoken in Genesis 1: 2. A Leibnitz even inclined a little to that opinion, and deduced from it an additional proof of the harmony existing between Nature and Grace. King Edgar, of England in the 10th century, confirming the law of Oswald, declares: That God having expelled the Angels, after their fall, from the Earth, after which it was changed into a chaos, placed Kings upon the Earth, that justice might be administered.

We shall treat here only, whether the present race of man may claim a greater age, than stated in the Mosaic records. Both, however, are frequently confounded by the learned of our time, as we may learn from their conversation. They have heard indistinct rumors of the many naughts which the Hindoos and Chinese use in their calculations, and farther that India is the oldest seat of cultivation and wisdom; this they join to the age of the Earth, without reflecting, that this calculation with naughts, may perhaps terminate in naught.

Although there is in many respects a remarkable harmony, between the Mosaic history and that of other nations, there is still a very essential difference as to time. Whilst the Egyptians, Hindoos, Chinese and Babylonians deal in monstrous numbers of years, we find among the Hebrews much more limited periods, and for the age of mankind, a very moderate estimate. Now, if it should be possible to prove this Chronology correct, would it not add essentially to the credibility of the Mosaic history? And this can convincingly be established, 1, from History in general; 2, from the character of those traditions of Asiatic nations; 3, from physical reasons.

We say, it can be proved by History. If the comparison between the individual and its genus is correct, upon which the motto at the beginning of this treatise is based: *toto illa aetas perit diluvio sicut infantiam mergere solet oblivio*; if it is sure that the human race, in the aggregate, develops itself after the type of the development of the individual, is it not safe also to conclude that, *the time, when the remembrance of a people, or of the whole human race, ceases, is also nearest to its origin*? It has been conceded that toward the year 2000, before Christ, the history of all nations, even the oldest, merges in unreliable traditions. If the Mosaic history gives us information of a flood, that about 2300 years before Christ (according to Petavius) destroyed the human races, so that new social relations had to be formed among men, can we disregard this coincidence?

The truth of the Mosaic chronology is apparent from those traditions. The priests of Memphis, among the Egyptians, related to Herodotus, that during a period of 11,340 years, to Sethos, 341 kings had reigned; according to the 345 statues of High priests in the temple at Thebes, to the time of Herodotus, 25,865 years had elapsed; according to the Babylonian, Berosus, the flood happened 430,000 years

after the creation of the world; the divine kings of Hindostan reigned 30,000 years before Christ; are we here within the limits of history? If it is thought we are, then we must also take for history the Japanese traditions, which state that in the year 500''',000''',000'',079,128'450,000, the Mogul of Hindostan sent an embassy to Japan, to be instructed in Political Economy. *A few centuries beyond Christ, all Oriental nations, excepting the Hebrews, are without a history.* Let us hear about India, the opinion of the latest, for this land enthusiastic, inquirer, Bohlen, in whose statements so much reliance is placed: Ancient India, Vol. I, p. 88. "Rich as these records (speaking of the most ancient works) are, for the history of the religious, of the domestic and every day life, and for the history of antiquity of this people, just as unreliable are they for History; and all modern works, purporting a History of India, transmit only those traditions *in which no historical view is to be found.*" The remarks by Stuhr, on the character of the Hindoos, are excellent: Researches into the origin and the antiquity of Astronomy among the Chinese and Japanese, Berlin 1813, p. 13. "Sober clearness, so essential to retain in remembrance the consciousness of the march of historical development, is wanting in the active mind of the Hindoo. They scarcely know what riches of mind they possess during the present moment, much less how they acquired them, and how has happened, that of which they are conscious. The present time is to them, so to speak, an eternity without a past or a future, and this, eternity in its fulness, in which the mind moves with freedom and without reflection, extends again into an endless temporality of their consciousness, in which no law of temporal development is perceptible. *A clear conception of chronological relations, is entirely wanting in the mind of the Hindoo.*" With respect to Egypt we shall quote the celebrated Chronologist, Ideler, with whom a scarcity of results, proceeds certainly not from want of application, nor of gift from forming combinations: Ideler's Manual of Chronology, Vol. I. p. 190. "*The primitive history of the Egyptians is a labyrinth, of which Chronology has lost the guiding thread.*" And finally on Oriental historical writings, Klaproth, in his Asia poly glotta-Estimation of Oriental Historians, p. 17, we find the following table:

Beginning with the domestic, certain (how much more remote is the certainty of foreign) history.

Of the Arabs in the 5th,		
" Persians	3d,	} Century after the birth of Christ.
" Turks	14th,	
" Mongrels	12th,	
" Hindoos	12th,	
" Thibetans	1st,	
" Chinese	9th,	} Century before the birth of Christ.
" Japanese	7th,	
" Armenian	2d,	
" Georgian	3d,	

The author adds: The present treatise shows, as I believe, the expectation of finding more material for the history of the human race in Asiatic records, than in the Mosaic history, among Babylonians, Egyptians and Greeks, to be overwrought; and that we may look, at best, to China only for some profit for the history of Eastern Asia." Of the History and Chronology of the Chinese, this great judge of the Chinese language, who, perhaps, was most familiar with its literature, says *ib.* p. 13. It is not difficult to understand, that it is impossible to establish a new system of Chronology, with such means; or to make use of it for the purpose of disputing the calculations of time in the Mosaic records."

The credibility of the traditions of the great age of those nations, has been examined by Cuvier, with a critical accuracy and thoroughness, that equal his geological researches, and the results, with respect to their great age as well, as with regard to their high attainments in astronomical knowledge, is very unfavorable. We refer here to Vol. I. p. 166, of his great work, article: *The uncommonly great antiquity attributed to some nations, has no historical foundation.* Twenty or thirty years ago, it was generally believed, that a convincing and astonishing proof of the great age of the Egyptian people, and of its astronomical monuments, had been discovered, in the, so frequently mentioned, Zodiac, in the temple of Tentyra, which was said, to indicate an age of 1,500 years; others attempted to prove from the temple of Elloree, in India, an age of the Hindoo nation, of at least, 8,000 years. The sensation, created by the Zodiac, was certainly great, and it is mentioned even now, in classes in Gymnasiums, as one of the most indubitable proofs of the infinitely great age of the human race, and its cultivation. Among those, however, who have made themselves acquainted with it, is scarcely one to be found, who now believes it. St. Martin, who judged most favorably of it, fixed its age, at about 600 years before Christ; Visconti, Letronne and Halma, at or near the time of the birth of Christ. Cuvier has also thrown

clear light upon the matter, in his treatise: The astronomical monuments, left us by the ancients, are not so extraordinarily old, as has been believed, p. 221; and: The Zodiac has within itself no fixed and uncommon date of great antiquity, p. 253.* Those great numbers of years for the age of the Earth and the human family are by no means the only production of the kind, of modern times. It is well known that the bridge built by the Emperor Trajan, across the Danube, near Belgrade, of which at the present time some posts are yet visible, has served a long time to prove the very old age of our race. By permission of the Turkish government, one of these posts was taken to Vienna, for examination, the cen-

* A more favorable opinion, than the above, on the historical information as well, as on the astronomical knowledge of ancient Asiatic nations, is expressed by our excellent Schubert, (also by Schweiger,) who has, with peculiar predilection, labored in several of his works, for its establishment. See his *Chronology; Nightside of Nature; Presentiments of Life*, Vol. II., and his *Astronomy* 2d Edition. It is his opinion that those nations, in their astronomical observations, favored by the clearness of their atmosphere, obtained distant views, and that, at that time a more lively and deeper feeling for Nature led them to deep insight into Nature. The romantic statements of numbers, he thinks to be able to explain in a rational manner, and assigns, in the apparently arbitrary chronological data, mysterious significancy. The author of this has to acknowledge, that he cannot bring himself to agree, on this point, with that excellent man. First, In researches of this kind a critical examination of sources, from which we attempt to show proof, is indispensable. The statements of the Hindoos, even in regard to the age of their books, is known to be entirely unreliable, consequently our learned men have not been able to come to a conclusion, even about the age of the Veda. It is sufficiently known from the experience of Sir W. Jones and Wilford, that the Hindoo priests falsify the records, they place in the hands of Europeans, that they insert whole leaves, exchange names, add naughts, and date back almanacs—all this is fact. But it is clear that Schubert did first examine the sources, to which he refers. Secondly. The manner in which Schubert explains the origin of those great numbers, is not sufficient. According to his view, simple numbers have been arbitrarily multiplied, 10 or 60 times, dividing the larger cycles into any smaller sort, as e. g. 1656 solar years into 432,000 tenth parts of half a moon, from new to full moon, and in this manner the same period is sometimes expressed 4,320,000, sometimes 4,320,000,000 and as others 4,320,000.00,000. It would be necessary to show certain laws, to which these multiplications are subject, and even then it would not be satisfactory, since the word *year* is added. Thirdly. Those profound reasons for the higher numbers are not quite satisfactory. Schubert adopts certain fundamental numbers, which in the proportions of the Universe and the History of the world are repeatedly reflected; in this he is right. Among them belong the number 432. The altior ratio however, assigned for the use of it, and by which he proves its high significancy appears rather arbitrary, namely in this, that the medium distance of the Earth from the Sun amounts to 216 diameters of the Sun,—432. Now, it is by no means clear from this, that it would constitute an altior ratio. Besides this statement is based upon a somewhat arbitrary presumption, viz: that the sun atmosphere is exactly 536 miles high, and consequently the radius of the Sun should be taken at 96,410 miles. This assertion is so precarious, that Schubert himself, on another occasion, gives to the nucleus of the Sun another diameter, 96,376 m. But, *salvo meliori judicio*.

tral part had remained unaltered; toward the outer portion it became gradually harder, and about half an inch thickness was entirely changed into Agate. Now, since that post had remained in the Danube for 1700 years, and for a perfect petrefaction of 3 feet diameter (this one had 1 foot thickness and 21 feet length) were required 100,000 years, consequently, for the petrefaction of a post of 6 or 8 feet, of which there were several, 2 or 300,000 years would be necessary; from this it was considered as proved, that the petrefactions in the interior of the Earth, indicated hundreds of thousand of years. (Compare Schubert's *Urwelt*, p. 280.) If such inquiries are calculated to awaken pride in the breast of the children of Adam, for the age of their mother Earth, then, the Ex-Emperor Napoleon had much more reason to be proud of this mock—Empire, Elba; for Chevalier's examinations of the rubbish from the mines on the Island, showed that they had been worked 41,000 years, and Fortia d'Urban, *Histoire de la Chine avant le deluge d'Ogyges*, p. 83, retained 5000 of them.

With respect to the physical reasons for the more recent origin of the present continent, Cuvier has explained them in his treatise from p. 126 to 149; and with him coincide the celebrated Geologists and Chemists de Luc, d'Aubuisson, Dolomieu and Buckland, that upon physical grounds we can not suppose the age of the present Continent to be greater than that indicated in the Mosaic history, i. e. from 5 to 6000 years. "If we observe closely what has happened upon the surface of the Earth, since it has become dry the last time, and the Continents received their forms upon the more elevated portions, we perceive clearly that this last resolution, and consequently the formation of the present human family, can not be very old. *This is one of the results of rational Geology, which is most clearly proved, and was least expected*, a result so much more valuable, since it unites with an unbroken chain Nature and the History of the Human Race.

IV. On the Original Oneness of the Human Race.

"The Hebrew myth—so it is said—acknowledges, in truth, but one originator of the human race, but—and now follows all that Natural sciences know. Oh! that our Theologians would take notice, that there are, besides biblical and theological (i. e. Myths of Theologians) also *geological Myths*. Many even now reason thus: Since America is, as can be proved, a Continent of later origin than the others, which is

clearly vindicated by the freshness and luxuriant growth of its vegetation, it is in accordance with all laws of probability, that it once had its own *Avrozdor*. (Aborigines.) But Humboldt, in his treatise on Steppes and Deserts, p. 15, says: The naturalist need not clothe the explanation of such appearances of nature (the enormous superabundance of vegetation) in the garb of a *geological myth*; it is unnecessary to suppose America proceeding from the water covered chaos, later than other continents, a swampy island, inhabited by crocodiles and serpents." Remember then, that there are also, *geological, physical, &c.*, myths.

The hypothesis of a number of Adams, whose progenitor is the renowned Theophrastus Bombastus Paracelsus, it is true, has found in modern time celebrated champions among the French, a Bory St. Vincent (*essai zoologique sur le genre humain*, 3d ed. Paris 1836, 2 Vol. I.) and Desmonlin, of whom the first has 15, and the latter 16 Adams. The former, celebrated man, has however by his description of our dear German nation, sufficiently prevented his hypothesis from finding favor among our *German Ladies*. This learned man, so thoroughly conversant with 15 Paradises, expresses himself, with respect to the neighborly Germans, in this manner: "The Germans are brutally brave, strong, elastic; bear patiently the greatest fatigues and pains, even bad treatment; and being passionately fond of intoxicating beverages, they are made by no means of the whip and whiskey, tolerably good martial machines. Most of their women *diffuse a peculiar odor, which is difficult to characterize, but reminds you of meat from newly killed animals.*"

The question, whether the human family has descended from one or more individuals, has been stirred up again, among us, because Bretschneider expresses himself, in his, at the beginning of this treatise mentioned, *Sendschreiben*, in a manner to induce the belief, that by Blumenbach's classifications of human skulls, a variety of parents of the human race is proved. The incorrectness of this, was published in an excellent essay, in the Evangelical Church Journal, 1830, Nos. 52-94. The testimony of the most celebrated Nat. Historians, of Haller, Linné, Buffon, Blumenbach, Humboldt, and Cuvier on the oneness of the human race, was adduced.*

* We may add to these opinions of Naturalists, that also of one of our most esteemed Anthropologists, whom we might desire in other respects to find a greater harmony with the Bible, Hillebrands at Giessen, who gives in his *Anthropology* (Mentz 1822) Vol. 2, p. 165, as the result of his thorough

The same subject has since been treated more extensively by Wagner, in his *Anthropology*, Vol. II, p. 209. We shall here communicate from Blumenbach's *Contributions to Nat. History*, p. 48, Vol. I, the beginning of the examination of this subject, which is written throughout in his droll manner: *A word for the tranquilisation of a general family concern.* "There have been—he continues—some people, who earnestly protest, against seeing their own dear I, placed in a common species of nature's system with Hottentots and Negroes. And again there have been some people, who have not hesitated to declare themselves creatures of the same species with the Ourang Outang. For, says e. g. the celebrated Philosopher and thoroughly honest Hypochondriac, Lord Monboddoo, in his dry style: "The ourang outangs are proved to be of our species by marks of humanity, that I think are incontestable." But another (not quite so honest) Hypochondriac, the world renowned *Philosophus per ignem*, Theophrastus Paracelsus Bombastus could not understand that all children of men could belong to one and the same race, and created in order to solve his doubts, upon *paper* his *two* Adams. Now, it might contribute to the tranquilisation of this general family concern, if I were to name three Philosophers of a very different character, who, however they may differ on other points, are fully agreed upon this; probably, because it is a subject of Nat. History, of which all three were the greatest judges the world has lately lost: Haller, Linné and Buffon. All three thought men and ourang outangs widely different creatures, but all real men, Europeans, Negroes, &c., were varieties of one and the same species.

inquiries into the condition of the *unity* of a race, the following: "Bearing in mind these conditions, if we attempt an answer to the question in regard to the unity of the human race: *an unbiased and matured opinion, based upon sound reflection, cannot but decide in favor of it.* It can be established from Anatomy and Physiology as also from history, that there is but one original stock of the human race, and that *all its varieties can only be considered as gradual consequences of various influences that produced these deviations without, in the least changing, their primitive type.*" A testimony given by Gregoire, in his: *Histoire des Nigres*, Paris 1808, p. 33, may he also be mentioned: "I have had an opportunity to confer on the subject with Bonn d'Amsterdam, who has one of the finest collections of human skins; with Blumenbach who has perhaps the richest of human skulls; with Gall, Meiners, Oslander, Cuvier, Lacépède, and I seize this opportunity to express the obligation I feel towards them, *all*, with but one exception, who dared not to give a decided opinion, as Buffon, Camper, Stanhope Smith, Zimmermann, Soemmerring, *admit the unity of the primitive type of the human race.*" And after all the testimonies of the heroes of exoteric sciences, Pastor Balenstedt appears with the question: "How can all mankind take their origin from Adam, or have had but *one* ancestor?"

Although all our chief Nat. Philosophers decide, from presented facts, that the different races form but one genus, there remains still an impenetrable darkness, *how these varieties have been produced*. For, it is to be well remembered, to which an unlearned man ordinarily pays no attention, that the variety of races is not only confined to the color of the skin, there exist also a variety 1, in the skin itself, the negro's remaining always cold and velvet like to the touch, and diffuses a particular odor. According to Humboldt, the Indians of Peru recognize their own people, Europeans and Negroes, in the dark by the sense of smell. 2, in the variety of construction of the skulls. The oval form belongs chiefly to the European, with the exception of the Laplander; the almost oblong to the Mongrels, Chinese and American Aborigines; the long and narrow, the *upper* jaw protruding, to the African, New Zealander and several other Australians; 3, in the remaining skeleton, where, according to Prichard, the fore arm of the negro, in proportion to the upper arm and to the whole body, is longer; the knees stand further apart than in the European, hands and feet are flatter, &c.; 4, in the difference of the hair, since, as is well known, the Africans and some Americans have crispy, wooly hair. With respect to the difference in color, the cause of it is to be found, as proved by Malpighi, in the rete mucosum. The human skin consists of three membranes: the corium, which, with a great number of nerves, lymphatic and blood vessels, form the basis of the skin, under which is the pituitary membrane, and over it the Epidermis, or outer skin. Of this pituitary membrane Blumenbach says: "This extraordinary suppleness of the pituitary membrane, and the general vitality depending on its condition, it seems to me, is one of the greatest and most remarkable advantages of man; an advantage that enables him, according to his high destiny, to inhabit the whole Earth. Similar to the different kinds of grain, with their tender and supple cellular tissues, are more readily acclimated than the more solid cedar or oak." Blumenbach compares, with respect to the pituitary membrane, the hog to man, which owing to this condition, can equally live in the most varied regions, but also like man it becomes much changed. A flour-like substance or pigment is found in the pituitary membrane, which gives color to the skin, and can be upraised in their layers; it consists of combination of carbon and iron, of which the manner of secretion from the blood, is not yet known. All children, those of ne-

groes also, are of a reddish color when first born; the rims of the skin around the nails and nipples begin to darken first in the negro, then around the genitals and on the sixth day; blackness is distributed all over the body. Whence this appearance? Can it be sufficiently explained from the effects of climate? One chief objection made against this, viz: that the climate under the Equator in America produces no nations of negroes, is sufficiently overcome, by what Humboldt says about the great variety of the American and African continents, the former being mountainous and well watered, the latter wanting in both. With regard to the other objection, viz: that neither Europeans nor Jews, who have for centuries inhabited African and Asiatic climates, have become black like negroes, it is a subject of wonder, that this question has not been satisfactorily settled. A great number of witnesses testify that the black Jews in Cochin and Africa* have become really black; others dispute this, we suppose that the truth lies between the extremes, viz, that they approach to black. We can here give testimony, upon the truth of which may be fully relied, which places it beyond all doubts that *Europeans in hot climates, become really as black as Caffirs*. The close and accurately observing Bishop Heber, says of the Persians, Tartars and Turks that penetrated into Hindostan: "It is remarkable, how all these people, even without intermixture with the Hindoos, become olive colored nearly like negroes—which seems to be peculiar to the climate. The Portuguese intermarry only among themselves, and if opportunity is offered, among Europeans, and yet these Portuguese, after a sojourn in India of 300 years, have become as black as the Caffirs.† Thus a variety of color affects nothing as far as the descent of various races

* Oldendorp, in his description of the Carab Isles, upon which so much care is bestowed, relates p. 287, that he is informed from the lips of a negro of that country, that the Jews at Loango are as black as the negroes themselves. With regard to the Jews of Abyssinia, who, according to their own statement, emigrated thither after the destruction of Jerusalem, we have lately received information through A. v. Katte (Voyage to Abyssinia, 1837). He thinks that these Jews should not be considered as emigrants, but this does not interest us at the present moment. In connection with it, however, the narrator informs us, that in Jemen the Jews are of the color with the Arabs, and that the descendants of Portuguese ancestors, who settled in Abyssinia "are even now of a less black color, and have in general more European features"—which would be a strong proof for the influence of the climate, as scarcely 200 years have elapsed since the Portuguese here settled.

† A certain vagueness seems to be contained in this statement, since the Caffirs, themselves, are of different colors. *Lichtenstein* calls them brown, *Barrow*, bronze, and according to *Dampier*, at Cape Natal the Caffirs are

from the same stock is regarded, and with respect to all other differences, we may well say with that ingenious Bishop: "If heat is capable of producing one variety, other peculiarities of climate may produce other varieties, and if they are suffered to act 3 or 4,000 years, the limits of their activity will be very difficult to decide." This opinion will appear yet more satisfactory if we add two remarks.

1. We must reflect that the other differences are by no means so general. Among the skulls of Europeans we frequently meet some, that resemble in formation those of the Negro, and again, as Lawrence remarks, skulls of Negroes similar to the European: the differences in hair is not entirely reliable, since negro-hair is found among Americans and Europeans. And even the difference in color is affected by many other, partly to us unknown causes besides the climate. According to Humboldt, e. g. the inhabitants of New Spain have a deeper olive color than even those of the hottest region of Africa, and the Californians appeared to La Peyrouse similar in color to the West Indian Negro. The Negroes of Deholof are blacker than those under the Equator in Guinea, and the Scots are generally of darker complexion than the English or Germans. We meet occasionally in one nation a scarcely explicable variety of color, as e. g. is the Congo, sometimes black, sometimes dark brown or olive colored or perhaps black reddish; the same happens among the Hottentots. 2. The analogy in the animal kingdom, as proved by Blumenbach, Link, Wagner, and others, favors considerably the adoption of a gradually originated difference in races. Blumenbach finds the hog in Piedmont generally black, in Normandy white, among ourselves sometimes black, at others white or of a reddish brown. In Guinea dogs and chickens are black like the inhabitants of that country. Most remarkable are the innumerable varieties of the dog species, and it would enter no one's mind to assign a distinct pair of parents to each the Poodle, the Spaniel and to the Pug dog. Examples of varieties in the animal kingdom in different localities, have already been mentioned on a former occasion. "*All national differences of the human body—says Blumenbach—in form and color, are no more surprising and inconceivable than those, into which degenerate so many other spe-*

black. But Heber uses the term *negro* first, in the place of Caffirs, it is therefore justifiable to imply that he meant a color nearly approaching to black.

cies of organized bodies, and especially among domesticated animals under our own eyes.

It will accordingly not be necessary, for an explanation of the origin of the races, to take refuge in that social detachment by an egotistic separation and diversification of nations, as represented by Steffens. This ingenious inquirer, who has devoted much time to the origin of races, speaks of two causes for their variety, their general distribution—and original sin. Steffens treats this subject in the *Caricature of the Holy*, but especially in an essay on races, Vol. 2d of his collected works: "Old and New" 2 Vol. 1829; and in his *Anthropology* Vol. II. p. 365. In the origin of the variety in races, we can think of an effect of original sin, only as far as the isolating of families and tribes, and also the diversification are based upon egoism. Egoism produces clanishness, and in larger spheres that unc cosmopolitan, narrow-minded nationality, which ignores all, but itself. But it is evident that an important influence is exercised by this upon the varieties in language. His refutation of the materialistic reasons for a plurality of primitive origin, is also much to the point. We can not refrain from communicating a passage, which he quotes from Rudolphi's *Physiology*, and the answer he gives "We cannot deny—says that materialistic Naturalist—a possibility, that 500 millions of men can descend from a single pair, but it can become a possibility only through a chain of miracles. The first men were as much liable to accidents of all kinds, sickness, injuries, &c., as those that followed, and such an important subject, as the population of the Earth, was left to accident; but nature never acts in such a manner, &c." To this Steffens replies: "A more shallow tattle scarcely is imaginable: it is an absolute incapacity, even to think of a true historical development of nature—not subject to accident, but in the hands of God;—an unlimited narrowness of mind, that can not conceive, that a period which borders on the origin of a race, and stands in connection with it, must have been altogether differently constituted from that, in which this origin, this entirely new creation, is bound by an unalterable law of nature, to a race already in existence and its propagation; it is a stubbornness that will not comprehend, that sickness, injuries &c., have been developed from the manifold relations of men to men and to nature."

But setting aside all that has here been said in explanation of the gradual origin of races, are we not justifiable in

believing, that Deity has founded in man a free disposition, from which, by addition of external influences, sprang the difference of races? Having in the arrangement of the progress of the *Whole* of the history, deposited in the lap of the human family an infinite variety of mental abilities and talents, which were called forth by the touch of the wand, in proportion to the necessities of the times; why should it not also have deposited with regard to different localities and climatic conditions, a capability of development in the bodily organism of the first man? By this we mean, what Blumenbach expresses, when he says: "When the forming principle may have taken, at a later period, a different direction;" and if the development of nature has not been subject to accident, this changed direction is in accordance with the preordination of Deity. "It is undeniable—says Steffens, (*Anthropology* Vol. II, p. 300)—that circumstances and the condition of the Earth, must have widely differed from the present. It is very probable, that there were originally fewer real species that Naturalists now are acquainted with, and that this greater number was called into existence during a luxurious time, which had the power to alter the given form of the true species, in many different ways. The view that each now existing form of human beings is pure and original, extends in fact to the negative side of life only, and does not even comprehend the higher animal, much less man. It is very probable, we may say certain, that the great variety of races, which we now know, are of later date, and Nature intended to teach it, but we did not understand its hints." Returning to an original Oneness, the question remains to be answered: was any one of the present types of humanity, and which one, the first? An opinion is here offered, which has to an empiric Naturalist, who has adopted an Original Oneness of species, so many attractions, that it is only to be wondered at, that it has not spread any farther. Taking it for granted that the imperfect always precedes the perfect, Forbes and Link make the negro the original type of the human family. His approximation to the form of the monkey and unto that of an animal, is, however, unmistakable. It is not necessary to have studied Gall's theory, to know that a prominent frontal formation is indicative of a greater development of mental capacity. Among African nations, the forehead is lower, and the sides of the skull are in proportion compressed; the jaws, like those of the monkey, protrude, and the hind part of the head, from which Gall especially

derives a preponderance of sexual instinct, becomes predominant. In addition we find flatness of hands and feet, both more similar to the monkey.* Following the principle, that the imperfect always precedes the perfect, we must consequently reduce man not only to the imperfect form of the Negro, but return to the original in the pulp, floating matter of Priestly, or to the Molluscas. It would be very difficult, to carry this, on the imperfect practizing, creative power, through all nature, and Shubert's remark in opposition to the adoption of a similar view, holds good: "*We find in the unborn animal, as e. g. in the chicken, still in the egg, the head and eyes, and even both lobes of the brain almost at the same time with the beating heart; calier than the limbs of the subordinate body.*" But History runs from the beginning most decidedly against the acceptance of that view. Since as we have seen, the opinion of America and Australia being near continents, has been placed among geological myths, nobody, now-a-days, doubts, that Asia is to be regarded as the common cradle of the human family. A. Ballenstedt, it is true, undertakes to reproach Humboldt with weakmindedness, because in this instance his conviction leads him to coincide with the Scriptures!! "He always repeats—says Ballenstedt, speaking of A. v. Humboldt, (Urwelt, Vol. II. p. 118)—that all mankind have taken their origin in Asia, and that the whole Earth has been peopled from it. *Is not this paying homage to a prejudice?* Is not this common belief (on the Paradise,) which we drink in with our mother's milk, and consequently not to be eradicated from the mind of men, originating in the Jewish Mythology?"—We have then to search after the primitive type of man, in that continent, and the question is, in what part of it.

After all, we would be led to inquire after the first dwelling place of man. We think to be able to avoid the tedious researches after Paradise, which have been made from the

* To remove the unfavorable impression, when we see the Negro, with regard to bodily formation, approach the genus of monkeys, we have only to consider these indubitable facts, which present us the negro with regard to mental faculties upon a perfect level with the European. Examples of pre-eminently cultivated Negroes, (Gall, from cranologic reasons, denied them a sense for music and mathematics, and just in these they excel) have been recorded by Gregoire, a Wilberforce of the French, in a work: *de la litterature des negres, ou recherches sur leurs facultes intellectuelles, leurs qualites morales et leur litterature*, Paris 1808, with the motto by Mrs. Robinson: "Whatever their tints may be, their souls are still the same." Rumor says, that Blumenbach has procured a more tangible proof of their intellectual activity, by collecting a library of books, whose authors are negroes.

Buremputer to the Vistula, since we are convinced that the whole of the former race, with few exceptions, have perished by the flood, and according to the established hypothesis by Cuvier, that the former continent has now become the bottom of the ocean, and the former bottom of the ocean a continent. We have consequently only to answer the question, what region is to be regarded as the starting point, after the flood, of the newly spreading human family? If geographical names, in the description of Paradise, might leave us in doubt about their signification, this is not the case when it is said, that Noah settled upon Ararat mountain. Ararat, signifies even now in the Armenian language, the name of Armenia, and those ancients, who mean by Ararat the Gordic mountains, lead us to the same region. The single Mount of the name Ararat—according to Parrot, who ascended it Oct. 9, 1829, 16,200 feet high, is situated in the midst of a desert, which extends almost without interruption from the mouth of the Senegal to the eastern termination of the desert Gobi (North of Peking) in the middle of the longest extension of land on the globe, from the Cape of Good Hope to Behring's straits. Now, just here, upon this range of mountains, which the ancient world points out as the *vagina gentium*, near which Braktria of pristine age with its Zend language, the mother language of the Sanscrit (according to Rask and others;) here, where the Ossetes speak a language, which has the most intimate relation to the New and Old Persian, and at the same time, not only a few, but a very great number of roots of the Indo-Germanic, or more correctly Indo-European (for all slavonic languages belong to the same stock*—just here, we meet the most per-

* A traveller, who had spent several years near the Caucasus mountains, related, that the German colonists of that country, expressed their astonishment at the ending so many German words among the language of the Ossetes—Comp. what *Klaproth* says of this remarkable people in his voyage on the Caucasus and in Georgia, Vol. I. p. 96, also his extensive treatise on their language, Vol. II. p. 179: *Pott*, among comparing philologists seems to have been first, in his *Etym. researches*, Limgo 1833, in bestowing a well deserved attention to the Ossetic language. The Ossetes call themselves *Ir* or *Iron*, and their country *Ironistan*. *Herodotus* tells us that the *Medes* formerly called themselves *إيران*. This is the name Iran, which is always found in the old Persian inscriptions, from the time of the Sassanides, instead of Persia; so tells us *Sylvester de Sacy*, who has explained them. The similarity existing between the Ossetic and Indo-European languages in grammatical forms as well as in their Lexicography, and especially with the Persian, is very remarkable. The possessive Pronouns are e. g. *me* my, *dee* thine, *echi* his *me*, *se*, *i*, *wo* your (slavonic *was*.) The personal Pronouns: *man* I (Persian *man*), *di* thou (Persian *tu*), *ui* he (Persian *o*), *mach* we (Persian *ma*), *smach* you (Persian *schuma*), *udou* they. The conjugation of the Present tense terminates: *tu*, *is*, *i*; *in*, *it*, *inse*. The Past tense is found by allonga-

fect type of the human form, the Caucasian race, of more or less white complexion, red cheeks, long, soft, nutbrown hair, and the beautiful oval, almost rectangular form of face—equidistant from the Mongolian to the N. E., the Ethiopian to the S. E., which both, by Blumenbach and Cuvier are considered as degenerations only, and extremes of the Caucasian race, that the generic relation of the three races is even impressible upon distance. Can we yet, for a moment remain in doubt, whether the European race is the oldest, if we consider this peculiar coincidence of nature with man, the nature of the land, and the traditions of the History of the Bible? •

ARTICLE VII.

OUR GENERAL SYNOD.

THE Nineteenth Convention* of the General Synod was held in the city of Pittsburg, in the church under the pastoral care of Rev Dr. Krauth, from the 19th to the 26th of May, 1859, and was opened with a sermon by Rev. Dr. Harkney, President of the last Convention, from the words, "A little one shall become a thousand, and a small one a strong nation." It was an excellent discourse, appropriate to the occasion, conceived in admirable spirit and calculated to do good. After a brief sketch of the General Synod, exhibiting the rapid progress the Lutheran Church has made in this country during the period of its existence, the speaker proceeded to point out the *Mission of the General Synod*, its responsibilities and obligations. In order that these may be

ting the verb, before and behind. *Churr* the sun, (Persian *chur*.) *mei* moon (Persian *mah*.) *stahleh* star (Persian *stareh*.) *varam* rain (Persian *barahn*.) *ad* spirit (sanskrit *atma*.) *adaman* people (semit. *adam*.) *fid* father, *mad* mother, *fad* son (according to Grimm, connected with the root *foed*, English *feed*.) *church* throat (German *gurgel*.) *kchug* cow (Persian *gav*.) One *ju* (Persian *jeck*.) two *due* (Persian *du*.) three *arte* (connected with *tre*) four *zuppan* (Persian *tschehar*.) five *fons* (Persian *pensh*.) six *achses* (Persian *schesch*.) seven *avd* (Persian *heft*.) eight *ast* (Persian *hescht*.) nine *ferast*, ten *des* (Persian *deh*, Latin *decem*.) &c. This similarity becomes still more apparent when we compare the ancient Median, the Zend, in which we find the numerals, as follows: *eud*, *tue*, *teschro*, *tachetwoere*, *peantache*, *chachuesch*, *huple*, *aschte*, *neo*, *dese*. *Pott*, in his Comparative Philology, has progressively considered the Ossetic language.

* Officers—Rev. C. W. Schaeffer, D.D., of Germantown, Pa., *President*; Prof. M. L. Stoeve, of Gettysburg, Pa., *Secretary*; Hon. P. S. Michler, of Easton, Pa., *Treasurer*.

met, and the various elements that are found in the Church kept in harmony, there must be a spirit of brotherly love and mutual forbearance. In the General Synod there are represented four or five different nations, speaking different languages, of varied habits, customs and manners; there are, too, various shades of opinions, on points, not regarded as essential and to which absolute assent is not required. Wisdom and love are needed to fuse into one these diversified elements, to make all of one heart and mind—not that they are to be reduced to the level of an exact uniformity, but to such a unity as tends to produce strength. Men are not expected to think precisely alike on all subjects, but their aims and efforts should be united to promote the good of the Church and the glory of God. On the General Synod's platform we can all unite. The Augsburg Confession must be recognized as our doctrinal basis. To this must we cling; "not a single bough of the tree," whose name and fame have filled the earth, "must be touched." Diversity of sentiment, in reference to certain articles, not fundamental, may be allowed, but what the Confession teaches as fundamental must be received by the Church as fundamental. Useless divisions and multiplications must be avoided or we will become the prey of sects, and fail to fulfil our high mission. We have a great work to perform. The Church must be Americanized, its resources developed, its Theological and Literary institutions sustained and extended, a more active spirit of benevolence awakened, and greater zeal and more earnest efforts imparted to all our operations. The sentiments expressed by the speaker seemed to meet with cordial favor, and, by a unanimous vote of Synod, a copy of the discourse was requested for publication.

The excellence of the General Synod's doctrinal basis is now, generally acknowledged, and the wisdom of those, who framed its Constitution, appreciated. All who are in the General Synod or propose to enter its fold, must feel and act on the principles, on which the union is constructed. There has been diversity on minor points from the very beginning, and if we would prosper as a Church, the same spirit of toleration must continue to prevail. There must be no proscription, no persecution for difference of opinion. The same freedom of thought, which is claimed by one, must be conceded to the other. We must bear with one another in reference to those unimportant things in which we cannot agree, and cordially work together as brethren, because of those

glorious truths of our common faith, in which we alike rejoice. *In necessariis unitas, in dubiis libertas, in omnibus caritas.* Then will there be a glorious future for our Zion in this country! Her career must be onward and her mission successful! Then will she enlarge the place of her tent and stretch forth the curtains of her habitations, lengthen her cords and strengthen her stakes!

The General Synod, at the present time, embraces in its connexion twenty-six District Synods, from all of which there were delegates present. One hundred and thirty-seven (eighty-three clerical and fifty-five lay-members,) answered to their names, when the roll was called, the largest number ever in attendance, since the formation of the Synod, indicating an increased interest, on the part of the Church, in these biennial Conventions. There were also present eighty-four clergymen, as well as prominent laymen from distant sections of our Church, not delegated to the body, together with seventeen ministers, connected with other branches of the Christian Church, who came up to witness the proceedings of the Convention, and to evince their interest in those great enterprises, for the advancement of which our Zion is laboring.

One of the most important questions which occupied the attention of Synod and which was introduced immediately on the organization of the Convention, was the application of the Melancthon Synod (of Maryland) for connexion with the General Synod. Objection was made to its admission on the ground that there was no necessity for its organization as one Synod was sufficient for the territory occupied by both, and there were not more ministers in the State of Maryland than were really necessary to constitute a respectable Synod; that the Melancthon Synod was irregularly organized, and with no distinct geographical boundaries and in direct violation of the understanding with the original Synod; that the doctrinal basis of the Synod was not sound, inasmuch as it was organized on the principle of elective affinity and did not stand clearly and unequivocally upon the Augsburg Confession, required by the Constitution of the General Synod. It was argued, on the other side, in reply, that the action of the Melancthon Synod was not irregular; that it had complied with all the requisitions of the General Synod, that a regular dismissal of the members from the Parent Synod had been obtained, with a view to the new organization, and that a delegate had been sent to the Maryland Synod for the purpose of negotiating in reference to a regularly defined boundary; the elective affinity

principle on the part of Synod was also distinctly disavowed, and the reception of the Confession of Faith, as required by the General Synod, emphatically declared. The question elicited an animated, deliberate and protracted discussion, conducted in good spirit and with kind feeling, and characterized by great calmness and marked ability. Drs. Kurtz, Baugher, Mann, Sprecher, Reynolds, Diehl, Harkey, McCron, Krauth, Jr., Profs. Jacobs, Springer, Conrad and others participated in the debate which, until the close, was listened to with careful attention and the deepest interest by the whole Convention. Although the discussion consumed nearly two days, the time was not lost. Its influence upon the Church will be good. Expression was given to sentiment, which it was pleasant to hear, and indicating after all, that there is not much difference of opinion among the brethren composing the General Synod. Where there is diversity it is on subjects of no moment. All seemed agreed that the Sacred Scriptures are the only rule of faith and practice, and that the great fundamental rules of our faith are found in the venerable Augsburg Confession. The General Synod, we are sure, came forth from the discussion stronger than ever, its position being more clearly understood and its members more closely than ever cemented in the bonds of fraternal sympathy and Christian love. The whole subject was finally disposed of by the following resolution, proposed by Rev. Dr. Krauth, of Pittsburg:

Resolved, That we cordially admit the Melancthon Synod, and would affectionately request the brethren of that Synod to express, officially, with a clearness which will remove all doubt, their adhesion to the principles of Synodical division recognized by the General Synod: and, whereas, in the Constitution of this Body, (Art. III., Sect. VIII.) it is declared that "the General Synod shall apply all their powers, their prayers, and their means, towards the prevention of schisms among us, and be sedulously and incessantly regardful of the circumstances of the times—in order that the blessed opportunities to promote concord and unity, and the interest of the Redeemer's kingdom may not pass by, neglected and unavailing," we would fraternally solicit them to consider whether a change, in their doctrinal basis, of the paragraph in regard to certain alleged errors, would not tend to the promotion of mutual love, and the furtherance of the great objects for which we are laboring together.

The resolution was adopted, *ninety-eight* voting in the affirmative and *twenty-six* in the negative. We believe the members generally were satisfied with the result and rejoiced that the difficult question of Synod was so happily adjusted. None wished to see the application of the Melancthon Synod rejected, yet all earnestly desired to have the principles of Synodical division, as laid down by the General Synod, acknowledged, and the erasure of certain assertions in the Constitution, because they were regarded as offensive to some of the brethren, in connexion with the General Synod.

The discussion on the Pastors' Fund also awakened some interest in Synod. A new Constitution was adopted, which it is thought will greatly facilitate the operations of the object contemplated, and increase the efficiency of the Fund. It is designed to afford aid to superannuated and disabled Lutheran ministers, to the widows and orphans of such as are left, in destitute circumstances. The assistance thus rendered, is not to be regarded as an act of Charity, but an imperative Christian obligation, based upon the spirit of the Gospel, that, when a man has labored faithfully in the ministry and broken down in the service of the Church, provision ought to be made for him and his family, if in need, by the Church. From the report of the Treasurer, it appears that the present Fund amounts to upwards of two thousand dollars, which may be regarded as the nucleus to something permanent. The Trustees are to make efforts, by all proper means, to increase the sum, whilst the District Synods and Churches are earnestly requested to contribute to the Fund, or form auxiliary societies and transmit their surplus funds to the general treasury. All accredited Lutheran ministers connected with any Synod belonging to the General Synod may, if disabled, at any time, obtain relief from this fund. The present Trustees of the Fund, appointed by Synod, are Rev. B. Keller, Isaac Sulger, Rev. E. W. Hutter, L. L. Haupt, Rev. J. A. Seiss and W. M. Heyl, who were instructed by Synod to procure an act of incorporation, in conformity with the provisions of the Constitution.

The African Mission likewise claimed the earnest attention of Synod. Rev. Mr. Officer, who has, amid many discouragements, faithfully devoted himself to the task of preparing the Lutheran Church and procuring the means to establish the Mission, gave a history of his labors. He first visited Africa to see for himself and to collect such information as was necessary to act intelligently on the subject.

Since his return he had travelled through different portions of the Church in the South, and likewise in Ohio and Pennsylvania and every where found warm friends of the cherished enterprise. The Committee reported, that about three thousand dollars had been collected independently of all expenses, and that in their opinion the present was the time to commence active operations. Some of the brethren thought that we were not yet ready for the Mission, and that it would be more judicious to concentrate our efforts on the Mission already undertaken in India, which was in need of increased force, whilst others maintained that it was our duty to do something at once for the elevation and evangelization of Africa and take the front rank in this glorious work; that as a Church we had an historic interest in the question—the Lutheran Church was the first Church to present the Gospel to the African, and the first to make a strike at the slave trade—and we should be true to our history and labor with an eye to the great day of prophecy when “Ethiopia shall stretch forth her hands to God,” and the glad tidings of redemption carried to all lands. The brethren of the South took strong ground in favor of the Mission and pledged the cordial co-operation of their Churches for its support. The subject excited quite an animated and deeply interesting discussion, in which Drs. Harkey, Sprecher, Krauth, Jr., Pohlman, Kurtz, Reynolds, Rev. Messrs. Harrison, Conrad, Karn, Wedekind, Scherer, Springer, Rugan, Steck, Aldrich and Strobel, took part, and after a free interchange of opinion, was disposed of by the almost unanimous adoption of the following resolution: *Resolved*, That the Committee on the African Mission be continued, and that they be directed to proceed with the work begun; but that no decided action as to the location and the commencement of the Mission be taken without the co-operation of the Executive Committee of our Foreign Missionary Society. The Committee, as at present constituted, consists of Rev. W. H. Harrison, S. Sprecher, D. D., S. W. Harkey, D. D., J. G. Morris, D. D., and J. D. Martin, Esq.

During the meeting of Synod delegates appeared from other ecclesiastical bodies with which our Church is on terms of correspondence, viz: Rev. G. C. Curtiss from the General Assembly of the Presbyterian Church, Rev. W. L. Lennert, from the Moravian Church, and Rev. T. Dresel, from the Evangelical Church Union of the West. These gentlemen presented the Christian salutations and cordial sympathy of the brethren they represented, together with interesting informa-

tion in reference to the condition and prospects of their respective churches. The President, who was always exceedingly happy in his *impromptu* addresses, responded most appropriately, in a speech of welcome, most sincerely reciprocating, on behalf of the Synod, the friendly greetings and Christian sentiments that had been uttered, and expressing the hope that our personal intercourse and our ecclesiastical correspondence might strengthen the conviction more and more, that, though different in name, *One is our Master, even Christ, and all we are Brethren*. A letter was received from Rev. Dr. Heiner, delegate of the German Reformed Church, regretting his inability to meet with us, and conveying the fraternal regard and kind wishes of his constituents. The Synod expressed the hope that the friendly relations, hitherto existing between the two churches, might continue to be regularly maintained. The following delegates were appointed to represent our Church in corresponding bodies: To the General Assembly of the Presbyterian Church—Rev. C. P. Krauth, Jr., D. D., *Primarius*, Rev. W. A. Passavant, *Alternate*; to the the Synod of the German Reformed Church, Rev. C. A. Hay, *Primarius*, and Rev. C. J. Ehrehart, *Alternate*; to the Northern Provincial Synod of the Church of the United Brethren, Rev. A. C. Wedekind, *Primarius*, Rev. C. W. Schaeffer, D. D., *Alternate*; to the Evangelical Church Union, Rev. W. M. Reynolds, D. D., *Primarius*, Rev. A. Schmieding, *Alternate*.

The usual Committees were appointed, by whom reports were prepared on the various subjects committed to their charge. From Dr. Harkey's report on the State of the Church, we learn that the Church during the past two years has enjoyed a very encouraging degree of prosperity. The addition to the membership of the churches represented in the General Synod during this period is estimated at thirty thousand, and in intelligence, piety and liberality the opinion is entertained, that there has been a very marked advance. Many precious revivals of religion have been enjoyed and a new spiritual life is evidently pervading the whole Church. The Committee think that as a Church we have great reason to bless God for the past and take courage for the future. The number of ministers in connexion with Synods belonging to the General Synod is reported to be nearly eight hundred; congregations over one fifteen hundred; communicant members nearly one hundred and sixty thousand. The

amount of money raised during the past two years, to carry on the benevolent operations of the Church is estimated at four hundred and twenty-five thousand dollars.

Dr. Baugher from the Committee on our Literary and Theological Institutions, reported that these institutions were making progress in the increase and spiritual health of the students, as well as in the improvement of the funds, and were doing a great work for the Church. There are, at present, six Theological Institutions, seven Colleges, seven Academies or High Schools and seven Female Seminaries, four Homes for Orphans and an Infirmary, sustained by Churches in connexion with the General Synod. The Committee express the opinion, deliberately formed, that the prosperity of the Church depends largely upon the thorough education of both sexes, and that our ministry cannot be too thoroughly trained, or too profoundly indoctrinated in the Word of God as set forth in our doctrinal standards. They deprecate the thought that our ministry should not make progress intellectually with the intellectual progress of the age, and believe that the greatest calamity which can befall a Church is an unconverted and uneducated ministry.

Dr. Diehl, from a special Committee, to whom the interests of the Illinois State University were referred, presented a report, on the importance of this Institution to the Church, as well as to the general cause of education in that section of the country, in which it is located. Resolutions were proposed and adopted recommending the Synods and Churches in that immense region, extending from the Wabash to Lake Superior and embracing so large a part of the Northwest on the Mississippi and Missouri rivers, to concentrate their efforts, as much as possible upon this Institution, until it is firmly established; also commending the enterprise to the increased liberality of our churches in the older States, and expressing satisfaction with the measures taken by the Synods of Illinois to supply the wants of our Scandinavian brethren.

From Dr. Mann's Report on Correspondence with the German Evangelical Church Diet it appears that the General Synod's letter to that body was most kindly received and the hope is expressed, that friendly relations may be continued by correspondence and the interchange of delegates. The communication from the Diet approves of the suggestion proposed by us, in reference to emigrants from Germany receiving certificates of church membership, and also gives the assurance that the Church governments of Germany are do-

ing every thing in their power for the spiritual improvement of those emigrants leaving the Fatherland. It concludes with kind wishes and the blessing of God upon the labors of our Church in this country. C. W. Schaeffer, D. D., Rev. F. W. Geisenhainer and H. H. Muhlenberg, M. D., were appointed to represent the General Synod in the next Church Diet.

A report was presented by Dr. Reynolds, from the Committee appointed to examine the proposition on the publication of the *Tune and Hymn Book*, called the *Evangelical Psalm Book*, prepared by Rev. J. A. Seiss, Dr. McCron and Rev. W. A. Passavant, recommending that the General Synod give its sanction to said publication, provided a percentage be received on every copy sold; also that the book be so arranged that it can be conveniently used in connexion with the General Synod's Hymn Book, upon which it is based, and that the General Synod, at its next meeting, or within three years, have the right, should they see fit, to buy, at a fair price, the stereotype plates, &c., of said book. After several hours discussion, the subject was indefinitely postponed. There were many things uttered in commendation of the work, and its design and plan were approved. It was said, that the tunes selected and set to the hymns were excellent and adapted to the sentiment of the hymn, and the whole work was executed with taste and judgment. The impression was, that the influence of the book would be good in promoting congregational singing. But there were objections made to the General Synod endorsing the work, because it was not merely a *Tune*, but also a *Hymn Book* and its introduction into the Church would interfere with the General Synod's Hymn Book, which is a source of revenue to the Church; also, because the use of the two books in the churches would occasion considerable confusion, as the hymns are differently numbered and various changes have been made in the phraseology of the hymns in the new book; and in addition, the new book was much more expensive than the General Synod's present work, and could not, therefore, supplant it without great difficulty and serious complaints on the part of the congregations.

Isaac Sulger, Esq., from the Hymn Book Committee, presented a detailed and satisfactory report, showing that the amount of premiums paid General Synod during the last two years was upwards of \$3,000. Resolutions were adopted, giving the control and management of all the publications of

the General Synod to the Hymn Book Committee, requesting the present publisher of the Liturgy to transfer the copy right to said Committee, directing the Committee to make an equitable arrangement for the disposition of the large edition of the new issue of the Catechism now in the hands of the publisher; also authorizing them to issue proposals and contract for the publication of the several editions of the Church Hymn Book on terms most advantageous to Synod. The Committee selected by Synod for the ensuing two years, are Isaac Sulger, Esq., J. J. Cochran, W. A. Wisong, Dr. D. Luther and Dr. H. H. Muhlenberg.

The relations, existing between the General Synod and our *Board of Publication*, were continued, and Rev. C. A. Hay and Rev. G. F. Krotel appointed as the Synod's representatives on the Committee of Publication. The Synod instructed the Board to prepare and issue, at an early period, a Sunday School Hymn Book which is regarded as a great desideratum in the Church. The Board is also recommended to consider the propriety of publishing a Sunday School paper to be issued monthly.

Resolutions were passed by Synod, expressive of sorrow occasioned by the death of Col. Tressler, delegate elect to this body, from the Central Synod of Pennsylvania, and of sympathy with the bereaved family in their affliction; also in favor of the Church Extension Society and specially commending the strong claims of the Church at Davenport to the attention of our Pastors and congregations.

The Synod received and accepted an invitation to visit the Orphans' Home and Infirmary in Pittsburg, under the care of Rev. W. A. Passavant. The members were gratified with what they saw and heard and, in a unanimous resolution, expressed their satisfaction and commended these institutions to the confidence and liberality of our people. An invitation was also received from the Trustees of the House of Refuge, to visit the institution under their control, which the Synod was compelled reluctantly to decline, in consequence of the pressure of business.

A committee, consisting of Drs. Reynolds, Stohlman, Bachman, Sprecher and Rev. H. Borchard, was appointed to take into consideration the condition of the German population of North America, and to report at the next meeting of the General Synod.

Drs. Pohlman, Morris, Baugher, Schaeffer, Schmucker and C. A. Morris, Esq. were also appointed to devise a plan, by

which the business, of the General Societies, connected with the General Synod, may by transacted in connexion with that of the General Synod; and Drs. Pohlman and Baugher and Prof. Stoever were appointed to codify and arrange the Bye-Laws, rules of order, and standing resolutions of the General Synod. Both these committees are to report at an early session of the next Convention of General Synod.

The following resolutions were proposed and adopted in reference to the formation of new District Synods:

Resolved, That inasmuch as one object of the formation of the General Synod is to promote union, harmony and love among the different portions of the Lutheran Church, therefore, in the reception of Synods formed out of existing Synods, the General Synod require that the separation be amicably effected, and that the evidence of this amicable separation be found in the printed minutes of the Parent Synod.

Resolved, That when a Synod makes application for admission into this Synod, the Constitution and Minutes of said Synod be submitted to a committee, who shall report on the conformity of the same with the Constitution of this Synod.

Resolved, Also, that the General Synod again earnestly recommend the District Synods, in connexion with this body, to adopt a uniform rule requiring ministers and congregations to unite with the respective Synods, within whose bounds they may be located.

During the convention of the General Synod, our various benevolent societies held their usual meetings and transacted a large amount of interesting business. The proceedings indicated a vitality, a zeal and an activity never exceeded in the history of our Church, and showed the strong hold these different objects of benevolence have upon the hearts of our people and their earnest desire to prosecute more vigorously than ever these enterprises so closely identified with the progress of our Zion and the advancement of the Redeemer's kingdom.

The *Parent Education Society* which is the oldest of all the benevolent institutions and second to none in importance, held its regular meeting and listened to the reports of its officers. The Corresponding Secretary, Dr. Baugher, presented the report of its Executive Committee, estimating the whole number of Beneficiaries sustained by the Lutheran church in connexion with the General Synod at one hundred and seventy-two. These young men are in various stages of progress in their preparation for the Gospel ministry. There

being a surplus of \$326 in the Treasury of the Parent Society, it was voted as an appropriation to the Illinois Education Society, which was reported as heavily embarrassed. In the evening after the delivery of effective addresses by Rev. A. C. Wedekind, Rev. D. Steck and Dr. Kurtz, an addition of \$500 was made to this sum so as to extinguish the entire debt. The Society also decided to cancel the notes of those brethren, who have received aid from the Society, and who have been engaged ten years in the active duties of the Lutheran ministry. Rev. Dr. Krauth, Jr., was appointed to deliver a discourse before the Society at the next meeting of the General Synod, and Rev. J. A. Seiss, alternate.

The Biennial report of the Foreign Missionary Society was read by Rev. J. Z. Senderling, which represents our Mission in India as being in a prosperous condition, and occupying a permanent basis. Whilst there is much to encourage, the recent removal by death of Rev. W. E. Synder, who was so earnestly engaged in the work, and whose services were so efficient, awakens a feeling of deep sadness. Others, we doubt not, will be raised up to take his place. The cause, through the Divine blessing, will not be abandoned. "The workman dies, but the work goes on." Several German missionaries who were in the employ of the Leipzig Missionary Society, have offered their services to the *Executive Committee*, who are authorized to receive them in connexion with the mission, if a favorable report is given concerning them. A mission in China is also contemplated, and so soon as the door seems to be opened for our church to commence operations in that populous country, the committee are directed to inaugurate the necessary arrangements. Our Church is awakening to her duty with regard to the evangelization of the world, and entering with renewed zeal upon the missionary work. At night the anniversary exercises were held. Interesting addresses were delivered by Drs. Pohlman, Schaeffer, Strobel, Diehl and others, and several hundred dollars raised for Foreign Missionary purposes.

Rev. Dr. McCron read the report of the *Home Missionary Society* from which it appears that the Society has been doing a good work, especially in the West, and much more could have been accomplished if the requisite means had been furnished. The Lutheran Church in this country possesses a most interesting and extensive field for Home Missionary operations. At the very door the material is presented for active and laborious effort in the thousands of emigrants that

have special claims upon our attention and sympathy. The Executive Committee were again authorized and instructed to appoint a General Superintendent, whose duty it shall be to superintend the whole work and who shall have power, with the approbation of the Executive Committee, to employ the services of exploring missionaries. At night the public exercises took place and appropriate addresses delivered by Dr. Harkey and Professors Conrad and Weiser. A collection in aid of the cause was lifted and upwards of three hundred dollars received, part of which was specially given to the Chicago Mission, for their Church repairs.

The *Church Extension Society* also held its business meeting, C. A. Morris, Esq., in the chair. The object of this society is to aid feeble churches in procuring edifices, by loaning them the money for several years without interest. It has already disbursed about ten thousand dollars and has at the present time, over one thousand dollars in the Treasury. Much good has been accomplished through this agency, but much more might have been effected, if the funds would have been adequate to meet all the applications for relief presented. The report of the Executive Committee was read and its course approved. Resolutions were also adopted commending the claims of this Society to the liberality of our churches, and proposing that collections, in aid of its object, be taken up annually, on the 31st of October, or the Sabbath nearest that day. The attention of the Executive Committee was directed to the wants of several embarrassed churches and they were likewise instructed to procure an act of incorporation for the Society, conformed to the provisions of its Constitution.

The meeting of the *Publication Society* was held and various items of business transacted. An important change was made in the Constitution, by which the Society will always hold its regular meetings at the time and place of every Convention of the General Synod, instead of annually, as formerly proposed, thus identifying itself more closely with the General Synod, and the Church throughout the whole country. An interesting report of the Society's operations during the past year was read by Rev. T. T. Titus, the Corresponding Secretary of the Board, showing a high degree of prosperity. A house has been purchased as a permanent depository for the Society's publications and the sale of books and stationery. Several new works have been published by the Board, which have been favorably and kindly received by the

Church. Rev. B. Keller is still giving to the Board his faithful and valuable services as General Agent and is every where meeting with the most encouraging success. At night the anniversary services were held and appropriate addresses delivered by Prof. Springer, Dr. McCron and Rev. R. A. Fink.

The *Historical Society* also assembled for the transaction of business. The report of the Corresponding Secretary was read by Dr. Morris, from which it appears that several valuable additions were made to the Library, during the past two years. The President, Dr. Schmucker, represented the Society as making progress in the direction for which it was established. A large number of new members was secured and resolutions were adopted, requesting our ministerial brethren to institute search within their charges and elsewhere for manuscripts and publications, relating to the Lutheran Church in this country, also the Secretaries of the several Synods, to collect a complete set of their Minutes and forward them to the *Curator*. The Ministers of our Church are also urged to prepare a brief statement from the Church records in their charges of the date of the formation of each church, the successive Pastors in charge, the present number of communicants, the language or languages employed in public worship, together with any important events in its history, and sketches of the life of the Pastors, and forward the same to the *Curator* at Gettysburg, Pa. Prof. Stoever was selected to deliver the next biennial discourse before the Society with Dr. Morris, as alternate.*

* We add for reference the names of the business Committees of these several General Societies:

PARENT EDUCATION SOCIETY—*Executive Committee*—Drs. Krauth Schmucker and Schaeffer, Profs. Jacobs and Muhlenberg, Rev. Messrs. J. R. Keiser and M. J. Alleman; *Corresponding Secretary*, Dr. Bangher; *Treasurer*, Prof. Stoever.

FOREIGN MISSIONARY SOCIETY—*Executive Committee*—Drs. Pohlman and Strobel, Rev. Messrs. J. L. Schock and W. N. Sholl; *Corresponding Secretary*, Rev. J. Z. Senderling; *Treasurer*, M. Buehler.

HOME MISSIONARY SOCIETY—*Executive Committee*—Drs. Kurtz and Morris, and Rev. Messrs. C. H. Hersh, G. H. Brandau and H. Stokenbridge, Esq.; *Corresponding Secretary*, Dr. McCron; *Treasurer*, J. R. Drege.

CHURCH EXTENSION SOCIETY—*Executive Committee*.—M. Buehler, A. T. Chur, I. Sulger, J. Monroe and Dr. M. C. Kreitzer, *Corresponding Secretary*, Rev. E. W. Hutter, *Treasurer*, W. M. Heyl.

PUBLICATION SOCIETY—*Board of Publication*.—Drs. C. W. Schaeffer and Mann, Rev. Messrs. Keller, Hutter, Seiss, Wenzel, Albert, Titus

In conclusion, the Synod also passed a series of resolutions complimentary to the Pastor and congregation of the Lutheran church, and to the citizens of Pittsburg, whose generous hospitality had been enjoyed by the members. Thanks were likewise presented to the Railroad companies, to the officers of Synod and to the reporters of the Pittsburg press.

Provision was also made for the publication of the Minutes in the English, German and Swedish or Norwegian language. The Synod then determined by ballot the place and time of its next Convention. Lancaster, Pa., was chosen as the place and the third Thursday of May, 1861, as the time for the next meeting. After some parting remarks by the President, and the usual devotional exercises, the Synod adjourned with the Apostolic Benediction.

Thus terminated the largest Convention of the Lutheran Church, ever held in this country. Its deliberations were characterized by a spirit of harmony, forbearance and Christian kindness truly admirable and highly creditable to the Church. The discussions disclosed freedom of thought and earnestness of feeling and exhibited an ability which would have done honor to any ecclesiastical Convention in the land. The General Synod, assembled in the city of Pittsburg, in the Spring of 1859, will long be remembered as one of the most interesting and pleasant in the history of the Church and presenting the most encouraging prospects as to the future of our beloved Zion, whilst, in the language of the President, "the personal kindness, the social and domestic enjoyment, the Christian sympathy and fellowship, will even among the scenes of our own homes, continue to stand high and prominent among our most grateful recollections."

Sentman, Ehrehart, Hay, Krotel, Drs. C. F. Schaeffer, Krauth, Jr., Sprecher, Morris, Diehl, Messrs. Bremer Hout, Reichert, Frederick, Miller and Dr. H. H. Muhlenberg.

HISTORICAL SOCIETY—*Executive Committee*—Dr. Schmucker, Profs. Jacobs and Stoeber; *Corresponding Secretary*, Prof. F. A. Muhlenberg; *Curator*, Dr. C. F. Schaeffer.

ARTICLE VIII.

BACCALAUREATE ADDRESS.

No. VIII.

Baccalaureate Address, delivered at the Annual Commencement, September, 1842. The Class consisted of Messrs. F. A. Barnitz, E. Breidenbaugh, J. A. Brown, A. Height, A. J. Karn, J. Kohler, W. McMillan, G. Parson, F. Pfahler, B. Sadtler, P. G. Sauerwein, M. Sondhaus, A. G. Weddle.

THE question was once asked of an ancient Philosopher, At what price will you educate my son—when he made it known, the reply was—for less I can purchase a slave: “Purchase him then,” said the philosopher, “and you will have two.” In this way did Aristippus express his conviction of the advantages of education. It is true that many may not know and may underate them. This is very frequently the case with those, who themselves are destitute of education. We may maintain, without apprehension of contradiction from the intelligent, that he who has, in the providence of God, been enabled to attain what is embraced under this term, has reached a position of commanding importance. Such, young gentlemen, is yours! You have gone through processes—you have been submitted to influences—the effects of which having been subjected to the approved mode of decision have authorized your endorsement as educated men. To this class, you have been pronounced worthy to be added, and the ceremonies of this day are a recognition of your claims, and the authoritative announcement to a host of witnesses. To you, it is a most eventful epoch in your earthly history. It is a stage in your great journey towards another world. It is the transition point from one great relation of life to another. It is a change of your companionship. It is an elevation to a fraternity of long duration, of great worth, of mighty influence, the ancient and respected fraternity of the educated.

As you have formally entered this class, and are prepared with parchment and seal and signature to prove it against the world—availing myself of the last opportunity that I can claim to speak to you—I propose to say a few words, concerning the responsibilities of educated men—con-

sequently concerning your responsibilities. It might be made a question, whether responsibility is not uniform, and in all cases equal. The question must be answered in the negative. It is different in different circumstances. Not only outward arrangements, which are not under our control, but likewise internal characteristics have an influence upon it. The abstract question calls for no extensive discussion. We may assume that it varies, and if the assumption be looked upon as unauthorized, it will be justified, we presume, by what we shall say in illustration of our theme—the responsibilities of educated men. We remark, 1st, That much has been given them. We refer not to original capacity, for in this there may be more equality between the learned and unlearned than in the improvement of what has been granted. It is in the instruction which educated men have received, the superior opportunities of cultivating their minds and hearts—the learning that they have treasured up—that they are in advance of others. The difference between an educated and uneducated man is this: His mental faculties are more fully unfolded, they have been more strengthened, they are better prepared for the purposes for which they were given—the acquisition and application of truth—than those of an uneducated man. Knowledge, which is the great pursuit of every rational being, has been mastered to greater extent than in the case of such as have not been trained in the schools. All this may be regarded as a trust from the Great Being, who has made us capable of those things and furnished us the means of accomplishing them. It is treasure committed to our care, for which an account must be rendered to him who has made us the stewards of them.

The great business of life is to increase in knowledge and virtue. There are other subordinate interests, but this is the one great, absorbing interest, transcending in magnitude and value every other. It may be inferred from man's intellectual nature, and it may be deduced from those moral endowments by which he is so strikingly discriminated from the rest that perishes. Regarding this as an incontrovertible position, it may be asserted upon the basis of it, that the educated man is better prepared than others to make inroads into the field of science, and gather trophies from day to day. The ability to comprehend truth in the various forms in which it is presented, to retain and to employ it, depends upon education. If those educated men come up to their privileges, and their privileges here have all the force of imperative du-

ties, they must stand in advance of others in knowledge, and the fruits of knowledge, piety and virtue. It would be disgraceful, in the extreme, for them to fall below others, to permit those who are so far in the rear to pass and run ahead of them. Feel, young gentlemen, that you are called upon to be distinguished for attainments both intellectual and moral, if you would meet fully the responsibilities of your position. Much has been given you. Much is reasonably required of you. Let not the question be asked you: What do you more than others? More you must do, or you are faithless to what has been done for you. You do not by any means attain what you should. Life does not, however, merely involve contemplation, acquisition. Our business is not exclusively to prepare ourselves for future enjoyment or for future action, and never to enter upon it, or to call out our resources. That man mistakes his who is ever preparing and never acting, seeking truth unremittedly and never making any application of it.

There are duties which devolve on us, in regard to our fellow men. The revelation which teaches us love to ourselves, teaches us to love our fellow men. We must do good to all men, especially to those who are of the household of faith. The brightest names, in the history of man, stand conspicuous among deeds of benevolence towards their fellow men. Jesus went about doing good. The Apostles did the same. Others in all ages have imitated them. All have left an example. You should follow their steps. Our talents are not to be hid in a napkin, they are not to be buried in the earth, or hid under the bushel. They are to be employed for the glory of God, and the good of man. Woe be to him, who fails here. It would be better for that man that he never had been born. God have mercy on the poor wretch who wastes noble powers and fine attainments in dishonoring his Maker and cursing his brethren, in propagating falsehood and peopling the regions of the damned! Such are, indeed, serpents, a generation of vipers. How can these escape the damnation of hell? Since then educated men know more and have greater facilities for acquiring knowledge than others, it is reasonably expected of them that they will perform more perfectly the great duties of life in all its relations than others.

If they fail here—well may it be asked what have they gained by their studies and the time devoted to the acquisition of knowledge, and the funds expended by them. We

should hesitate in our eulogistic representations of the advantages of education, if we did not feel most deeply persuaded, that this is the way for man to rise to the very highest eminence of moral excellency, and to become an ornament of his race by the beauty and sublimity of his virtues. If we did not in this way place ourselves in the way of obtaining whatsoever is lovely, and whatsoever is of good report, our labor would be lost. I believe that the whole intelligent universe expects of you and holds you responsible too, for a devotion to the best interests of your fellow men and an energetic prosecution of it, scarcely to be thought of in the case of others, to whom as less has been given, less will be required of them. I know that the very means of good with which you have been entrusted may be perverted, you may employ them in evil, but God forbid! for there is a day of reckoning and fearful must be the retribution of righteous heaven against such. We are not left to conjecture the dread catastrophe. It has been written in the book of God. It has been spoken by an unerring voice. Bind them hand and foot and cast them into outer darkness—there shall be weeping, wailing and gnashing of teeth. To enlist your affections, as well as your judgment, in favor of your duty, as thus briefly expressed, it may be remarked: If you do not exceed others in knowledge, religion and the promotion of human happiness, you will be more criminal than they. Guilt will not only exist but it will be aggravated, and the consequences of guilt will be felt with ten-fold force. O how will conscience condemn and torment him, who knows that his Maker's gifts have been desecrated to unworthy ends, and applied to purposes subversive of good! What forebodings of terror here, what bitter and unavailing regrets, when the Summer is past and the harvest over! When too we rise from the bed of death and see our Maker face to face, how shall we then appear?

If we fail in our duty, we bring reproach on education. It has not found universal favor. Its pretensions are not admitted by all. It is best defended by showing its power in real life. Failure, then to do this, must be injurious and weaken the evidence for the excellence of mental training. Whatever arrests the onward march of education does the deepest injury to man. Far be it from us to throw barriers in its way, or to impede its course. If we do, we inflict an injury of immeasurable extent on deathless spirits. We do this too positively by our increased ability to do mischief. Talents and learning, employed in the service of the Father

of lies, have been a withering blight upon the family of man. Their influence has been perpetuated from age to age. No philanthropist, no man who has the fear of God in his heart, can look at these ravages of education directed into an improper channel, without mourning over them with intense sorrow, and praying to God that others may be delivered from the perils of warring against their species with the instruments which God has given them to diminish sorrow and promote the joy of the earth. May you, young gentlemen, deeply feeling your responsibility, be exempted from the remorse of wasted powers, and may no blood-bought souls rise up in Eternity to charge upon you the deep damnation of depriving them of happiness and heaven!

But we must not detain you too long. The time has come, and we must leave each other. Go then, beloved youth; go into the world which is ready to receive you; go into it under the influence of the principles which you have imbibed in your *Alma Mater*; go into, it deeply sensible of your responsibilities, and no wishes that we can form concerning you will be frustrated! You must do well; honor must attend your path, usefulness characterize your life, happiness be your portion—not that fleeting bliss whose origin is earth—but that nobler, purer, whose birth-place is the throne of God, and which is lasting as the deathless spirit of man.

Much have you to do, and short is the time in which it is to be accomplished. Address yourselves then to the work. Labor whilst it is called to-day. Spend your strength for that which is good. Bestow your labor on that which satisfieth. Remember always that your part is performed in the presence of that God, who has assigned it. The character assigned you in the drama of life is not an inferior or insignificant one; it is honorable, it is dignified, it is that of the Educated. Your business is to perform it so that you may satisfy yourselves. Whatever it may be, and each one will have his own part to perform, it is required that it should be so done as to secure the approbation of God, for he is greater than our hearts and knows all things. The hour has come. The audience is assembled. The bell has rung. The curtain is up. Enter upon the boards. Be prepared to hear the internal *prompter*, conscience, fitted for its work by the illumination of Christianity and, till the signal is given, persevere in your work, and yours will be the applause of the righteous and pure, from the God of the Universe, down to the humblest of his rational creatures!

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Commentary on the Gospel of John. By Charles P. Krauth, D. D. Philadelphia: Smith, English & Co., No. 40, North Sixth street. New York: Blakeman & Mason; Barton, Gould & Lincoln. Edinburgh: T. & T. Clark, No. 38, George street.—1859.

SOME years have elapsed since we became acquainted with Tholuck as a Commentator on the Sacred Scriptures, and our introduction to him was through the medium of the 1st Edition of his Commentary on John. In a series of expository lectures for the congregation which was then under our care, we read him carefully and combined with him that Lampe, of whom he says: "This Lamp, it is true, has been set in a huge frame, hewn shapelessly out of abstract logic and unaccommodating theology, but has nevertheless been employed by subsequent Commentators, to a large extent as a light to their feet." We were then highly delighted with the profound erudition, the exegetical tact and the deep piety of the author. The work was characterized by the most varied learning, abounded in beautiful illustrative citations from the fathers, and displayed throughout a spirit cast in a mould truly Johannean. The translation by Kaufman did not escape our notice, but being under no necessity of using his aid and discovering some inaccuracies in it, it received no special attention. In the mean time, edition after edition has appeared, until it has reached the 7th. Our attention was directed to the 6th edition, the translation of which was proposed by the house which has now brought it out, and found it entirely a new work. In the interval between the 1st and some of the later editions, the great Straussian Verwirrung had occurred. The mythical theory of the Gospel had been proposed, and the genuineness and authenticity of various portions of the New Testament Canon, disputed and denied. All this, the Protean forms of Rationalism in its later metamorphoses, opened the way for entirely new discussions and defences in the exposition of John. Tholuck with true Christian heroism met the enemy and with the masterly skill has he driven him from the field. This new state of things rendered necessary an entire change in his expositions and has not only increased its size, but greatly enhanced its value. It is the sixth Edition which has been translated with such additions, from the 7th, which appeared after the translation had been completed, as were considered valuable. The trans-

lator has occasionally added a note for further illustration and additional information. He has likewise, in an extended preface, given an account of the author and the different editions of his work which will be read with interest.

The value of John's Gospel in the Sacred Canon, is understood by all who have studied it. It stands without a rival. Well might the noble, the devout Claudius say of it: "I love best of all to read in St. John. There is in him something so perfectly wonderful—dusk and night, and the quick lightening throbbing through them! The soft clouds of evening, and behind the mass the big full moon bodily! Something so sad, so high, so full of presage, that one can never weary of it. When I read John, it always seems to me that I see him before me, reclining at the Last Supper on the bosom of the Lord, as if his angel held the light for me, and at certain points would place his arm around me, and whisper something in my ear. I am far from understanding all I read, yet John's idea seems to hover before me in the distance; and even when I look into a place that is entirely dark, I have a presension of a great, glorious sense, which I shall some day understand and hence I catch so eagerly at every new exposition of John." A fine translation and a noble testimony of a great heart, now Classic in Germany, to the transcendent merits of the beloved disciple. The translation appears to have been made with great care. It reads smoothly and may be regarded as eminently successful. So far as we have examined it we have found it entirely free from Germanisms, and think that it has lost nothing in the transfusion which is lower praise than was awarded by a learned German Professor, who expressed to us the judgment after careful comparison, of the translation with the original, that it frequently surpassed the original in clearness and beauty.

We hope that this work will meet with a ready sale, and particularly in our Church. Lutherans have been called upon frequently to engage in labors of this kind—here is a response from a Lutheran. Tholuck on John is now offered in an English dress—a work sound—orthodox on all the vital doctrines of Christianity, breathing the purest Christian spirit, a terrible scourge to Rationalism of every shade, and a powerful persuasion to a holy life.

Finding that we have some spare space, we give from the translator's preface the following extract:

"A fifth edition of the original was issued in 1837, the year after the appearance of Kaufman's translation. In the four years which had intervened between the fourth and fifth editions, so much that was important in the interpretation of John had made its appearance, that Tholuck felt it a duty to remodel his work, especially in the portion extending from the thirteenth chapter to the end. The number of pages, however, was reduced by the greater compression of the style, and the omission of some

of the citations. In 1834, the second edition of Lücke's Commentary had been published, bearing on every page the evidence that the ten years which had elapsed since the appearance of the first had been faithfully used by its author. There was less fire, but far more light and clearness in the work in its new form. There was a general thoroughness, acuteness and finish of treatment displayed in it, yet it was less independent than the earlier edition, not reverential enough in its estimate of Divine revelation, and very unequal in the exposition of different parts. A second edition of the second part of Olshausen's Biblical Commentary had also appeared in 1834. The peculiar charm of this work, which is as familiar now to the English student as to the German, is that it is *one outgushing* of the inmost soul of its author—it has a *unity and freshness*, which have made it dear to many who would turn with indifference from works which might justly lay claim to more *thoroughness*. In the preface to the fifth edition of his Commentary, Tholuck gives what he regards as its distinctive character in its relations to these masterly works: 'Were I to express what I regard as the outward relation of my Commentary to the two with which its spirit is most in affinity, I mean the Commentaries of Lücke and of Olshausen, my statement would be this: the Commentary of Lücke pursues at large the learned investigation of many points, especially of critical ones; mine limits itself to meeting the most imperative wants of the preacher, the candidate, and the student, with the effort in every part to present the very largest amount of matter in a small space. To the work of Olshausen, mine stands in this relation, that while in his the grand aim is to present the *thought in its unfolding*, mine to the same degree has regard to the historical and philological needs of the classes of readers just mentioned. Their labor as little makes mine superfluous, as mine does theirs. And though in general we exhibit a unity of theological tendency, yet there is an individual diversity, so that one part of the world of theological readers will feel more drawn to one of us, and another part to another.'

With all their various changes, these editions were nevertheless not so radically different as to affect the identity of the work. But between the appearance of the fifth edition (1837,) and of the sixth, (1844,) a revolution in the criticism of the Gospel had taken place. The works of Strauss (1835,) and of kindred writers, the masterly vindications by Neander and others, which they called forth, and the appearance of an extraordinary number of books of high merit, bearing on the interpretation of John, had made it necessary that the sixth edition should be newly elaborated from beginning to end. Not only did Tholuck perform this labor thoroughly, but he enriched his work by new researches in neglected portions of ancient mines, so as to make it an ampler store-house of

the old, even while he was bringing to it fresh treasures of the new. Though much of the matter of the other editions was dropped, and what was retained was compressed as much as possible, yet the new edition embraced nearly fifty pages more than the latest of the old. This edition the writer was induced to translate at the request of the publishing house of Smith, English & Co., Philadelphia. Regarding the work as one of science, not as one of art, he has believed that the mere graces of style should be freely sacrificed where such a sacrifice seemed to be demanded by exactness in reproducing the author's meaning. The work of Tholuck has been revised throughout, his references of almost every kind have been verified, and in a number of cases corrected. As a convenience even to the scholar, and as an indispensable aid to others who may use the work, the numerous citations in the learned languages are accompanied by a translation. The writer has made various additions, which will be found indicated at the points at which they are introduced.

The translation was commenced in 1854, and was sufficiently advanced to have been furnished for the press in 1855. Various causes led, however, to a postponement of its publication to the present time. Meanwhile a seventh edition of Tholuck's *John* made its appearance. It will not be necessary to state its distinctive features, as the author's preface to it will be given. From this edition important additions have been made, which are indicated by the bracket, []. Two Appendixes of valuable matter have also been made from it, for the first of which the writer is indebted to the kindness of Prof. T. F. Lehman, of this city. As the translation comprehends the whole of the sixth, and so much of the seventh edition; it claims, in this combination, an advantage over either edition of the original, as in the seventh much of the most valuable matter of the sixth is omitted, under the supposition that the reader has access to the earlier editions.

Though the labor of translation has been carried on amid the duties and interruptions connected with the pastoral office, yet it is hoped that a conscientious care has so far overcome these difficulties that the defects will be found rather in the form than in the substance of the work."

History of the Old Covenant from the German of J. H. Kurtz, D. D., Professor of Theology at Dorpat. Vol. I. Translated and annotated and prefaced by a condensed abstract of Kurtz's Bible and Astronomy, by the Rev. Alfred Edersheim, Ph. D., author of "History of the Jewish nation," Translator of Chalybaeus' Historical developments of speculative philosophy, &c. Edinburgh: T. &

T. Clark, 38 George St., for sale Philadelphia : Smith & English ; Vols. 1st & 2d.

The high estimate which we make of the eminent divine, whose History of the Old Covenant now appears in a translation, is known to our readers. Dr. Schaeffer's translation of his sacred History has been received with great favor and made him extensively known in our country. A profounder and more extensive work is the one before us, covering the same general ground with the *Sacred History*. The learning is profound, the discussions thorough, the literature rich, the piety evangelical. The translator's preface will furnish a correct conception of the work and his own labors :

"It is not only with the feelings, common and natural in a translator towards the original, or a writer towards his authorities, that we introduce this volume to the theological readers of Great Britain and America. A repeated perusal of its contents has convinced us that it is one of the best contributions towards the explanation of the Old Testament with which Germany has enriched our common theological literature. Comprehensive and trustworthy in its information, exhaustive in point of research and learning, fresh and vigorous in thought and style, throughout marked by sobriety and good sense ; above all, thoroughly evangelical in its tone, it may safely be recommended as a text-book to the student. Even where we differ from our Author—as on some points, we frankly confess, is the case—his views deserve and require careful examination. In our days and circumstances a thorough and believing investigation into the claims and the teaching of the Word of God is more than ever necessary. Such studies will be materially aided by the fresh light which Dr. Kurtz has been able to shed upon an important part of the Bible. It may be proper to add that the translation has been made from the *second* German edition (1853,) and that the notes added by us have been rendered necessary by the progress of Biblical investigation since the date of its appearance. They bear chiefly on the *literature* of the subject, and have been supplied in view of the *minimum* necessary, not of the *maximum* desirable.

We have prefaced the volume by a condensed abstract of Dr. Kurtz's 'Bible and Astronomy,' a work in which he endeavors to harmonise the Biblical account of Creation and of man with the results of Astronomy and Geology, and which may, therefore, be regarded as strictly introductory to the 'History of the Old Covenant.' When we say that we have condensed 585 pp. of the original (4th edition, Berlin 1858) into 130 pp., the reader will understand, and, we hope, make allowance for the difficulty of our task. At the same time, we venture to think that we have not omitted any one part or argument likely to interest or to be useful to British readers. We have endeavored to give all that is introductory to

a 'History of the Old Covenant,' and that in the very language of the Author, though we have condensed his phraseology. We shall only add that Dr. Kurtz's scheme, without committing ourselves to particulars, seems to us the only sufficient and satisfactory solution of the Geological and Astronomical difficulties, connected with the Mosaic account of Creation.

May this work, in its present form also, aid those who make the Old Testament a subject of critical study—above all, may it be the means of laying open more of those hidden treasures which the Head of the Church has deposited in the Sacred Volumes!

The Life of John Milton, narrated in connection with the Political, Ecclesiastical and Literary History of his time. By David Masson, M. A., Professor of English Literature in University College, London. With portraits and specimens of his hand writing at different periods. Vol. 1st, 1608—1639. Boston: Gould & Lincoln, 59 Washington street—for sale, Smith & English, Philadelphia.

Rarely, if ever, have we met with any thing in the department of literary biography, which delighted us so much as this great work. We thought we knew much about the sublime bard before, but our knowledge, particularly of his earthly life, and especially his University career, has been greatly extended. The learning is profuse, the details necessarily tedious, but then there is a rich compensation in the powerful and graphic representations of the great subject. Episodes of the most exciting character, in reference to others, distinguished in literature and science, are introduced, and the scene of action is the city and the country, England, France, Italy. At one time we have before us the eminent Dutchman Grotius, the Jurist, the Diplomatist, the Exegete, the defender of the faith once delivered to the saints, the man of incessant labor who dies the death of the Christian and says at the end: *Eheu perdidit vitam, operose nihil agendo*. Galileo, the persecuted, but deathless in his renown, is among the figures that pass before us in these entrancing pages. It is not merely a history of Milton, but of the times. In common with others we look anxiously for the remaining volumes. We are sure that the enterprising publishers will gratify us as soon as they possibly can.

Lectures on Metaphysics. By Sir William Hamilton, Bart. Professor of Logic and Metaphysics in the University of Edinburgh. Edited by the Rev. Henry Longueville Mansel, B. D., Oxford, and John Veitch, M. A., Edinburgh. Boston: Gould & Lincoln, Washington street; for sale, Philadelphia: Smith & English.

The eminent Metaphysician, *facile princeps*, in his day amongst Eng-

lish Metaphysicians, and destined to take a very high rank in the line of profound and successful students of the human mind, distinguished by uncommon learning, great analytical power, fine taste and high moral principles, appears here in a systematic development of his views on our mental constitution and the speculations which in ancient and modern times have appeared in regard to it. So far as we have been able to read it, it has afforded us great satisfaction, although some of the positions may not receive endorsement after a further probation.

His terminology, though different from that in use, is not pedantic and expresses clearly the various movements of the internal Kosmos. No one who has pursued metaphysical studies can fail to be gratified with this able work, and to read it with profit. It will certainly be, as it ought to be, in great demand.

The Limits of Religious Thought examined in eight lectures delivered before the University of Oxford, in the year 1858, on the Hampton Foundation. By Henry Longueville Mansel, B. D., Reader in moral and Metaphysical Philosophy at Magdalen College., Tutor and Late Fellow of St. John's College. First American, from the third London Edition, with the notes translated. Boston : Gould & Lincoln, in Washington street ; New York : Sheldon & Co., Cincinnati : George S. Blanchard.—1859.

The production of a mind kindred with that of Hamilton, applying great metaphysical acumen and extensive learning, to the refutation of infidelity in its recent forms and supporting the revelation of God in its unsophisticated disclosures. Well calculated to repress dogmatism on the one hand and rationalism on the other, it aims at a happy mean between the one and the other, and does much, we think, to repress human pride, the pride of a false philosophy and to extend the glory of God and to sustain devout emotions in the human heart. The notes, although some of them are given up to expositions of the views of an unintelligible transcendentalism, are, as a whole, very valuable, and the value is enhanced by the English dress in which they appear. We recommend the work very cordially, not as light, but as most profitable reading, tasking the cogitative powers, but amply remunerating the laborer.

The Kingdom of our Lord Jesus Christ : a practical exposition of Matthew. 16, 19-28 ; 17 ; 18 ; Mark, 8, 27-38 ; 9 ; Luke, 9, 18-50. By the Rev. William Wilson, Minister of St. Paul's Free Church, Dundee. Edinburgh : T. & T. Clark, 38 George street ; London : Hamilton, Adams & Co., Dublin : John Robertson ; Philadelphia : Smith, English & Co.

This practical exposition of important passages in the New Testament

embraces Chap. 1. The Kingdom founded. Chap. 2. The Cross and its bearers. Chap. 3. Glimpses of Glory. Chap. 4. Christ the Light and Strength of the Church. Chap. 5. Self-discipline and the aids to it. Chap. 6. Church discipline and government.

Evidently the work of a mind well stored with Biblical learning. The book itself eminently practical, though exhibiting the results of scientific study, will be found good, both for head and heart.

The Great Concern: or Man's Relation to God and a Future State. By Nehemiah Adams, D. D., Pastor of the Essex Street Church, Boston. Boston: Gould & Lincoln, 59 Washington street; for sale Smith, English & Co., Philadelphia.

Dr. Adams is well known to the American public. His productions are popular and useful. The subjects in this volume are: 1st. Instantaneous conversion. 2. Justification, and its consequences. 3. Our Bible. 4. Scriptural Arguments for future endless punishment. 6. God is Love.

The Essential of Philosophy, wherein its constituent principles are traced throughout the various departments of Science, with Analytical strictures on the views of some of our leading Philosophers. By the Rev. George Jamieson, M. A., one of the ministers of the Parish of old Machar, Aberdeen. *Tum demum scimus, cum causam cognoscimus.* Edinburgh: T. & T. Clark, 38 George street; for sale Smith & English, Philadelphia.

We shall not live, till Metaphysicians cease to dispute. Sir. Wm. Hamilton is not to be undisputed master of the field. He has well cudgeled others, and in his turn he must be subjected to the *experimentum crucis*. Liberty and necessity have had many a hard battle and they will have some more. The rights of common sense are keenly disputed but expelled with a fork they will nevertheless return. But we ought to hear Mr. Jamieson. He is fairly entitled to it. We hope to give his deposition more amplitude of recognition than we have yet time for, and invite our readers, who are fond of Metaphysics, to follow our example.

St. Augustine: a Biographical Memoir. By Rev. John Baillie, Gonv. and Cain's Coll. Cambridge. Author of the "Life of Adelaide J. Newton," "Memoirs of Hewitson," "Life Studies," &c. New York: Robert Carter & Bros., No. 530, Broadway—1859.

The life of the great Church-father named above can never lose its in-

terest to either the mere theologian, the minister of the gospel, or the Church in General, and whosoever succeeds in presenting a well drawn and truthfully colored portrait of a character so eminent in all the various relations of man to the word of reconciliation and the institutions of grace in the church, confers a great and lasting benefit upon God's people in all places and in all ages. To present such a picture is the design of the work before us; not a learned monograph and critical dissertation for the theologian, but a simple photograph of the man as a reckless youth, an obdurate sinner, a humble convert, a devout disciple, a faithful and earnest preacher, a devoted bishop, an eminent saint, suitable to be set before and to be appreciated by the great mass of christian readers. The portraits here drawn of Monica, so firm and unwavering in her fidelity to her maternal duty and in her faith in God, and of her illustrious son, the object of so many prayers and tears and of such rapturous joy, are more full and complete than we have yet seen them in any popular memoir in the English language. St. Augustine is permitted, as far as practicable, to be his own biographer, in his own language, by means of copious extracts from his Letters, and especially from his Confessions; and we have here the great Church-father exhibited in his daily outer and inner life—in his progress from the depths of sinful license to the heights of christian holiness: a portraiture in which are gathered" the various features of the MAN, as these were to be found scattered up and down different books and documents, and also were to be detected in his Letters, and especially in his well known Confessions. To every member of Christ's church; however learned or unlearned, a biography like this is replete with the highest interest and the best of all instruction, that of eminent example.

Christ and the Inheritance of the Saints, illustrated in a series of Discourses from the Colossians. By Thomas Guthrie, D. D., Author of "The Gospel in Ezekiel," "The City, its Sins and Sorrows," etc., etc. New York: Robert Carter & Brothers.—1859.

It has been said by one well informed on the subject, that among all the Scottish clergymen there is none who more nearly fills the vacancy created by the demise of Dr. Chalmers, than Dr. Guthrie, the author of the work named above. The great theme announced on the title-page is presented in the work itself in a series of XX Discourses of singular eloquence and power. These discourses breathe a most earnest zeal for the conversion of sinners and for the firm establishment of professors in the knowledge and love of the truth; they are thoroughly pervaded by a devoutly evangelical spirit; searching and close in the application of Scripture-truth to every shade of character, they blaze with the fires and glow with the ardor of a fervid eloquence, while they instruct, charm,

awaken and persuade, by a copiousness of illustration perfectly marvellous. Discourses like these cannot fail of producing profound impressions and lasting effects; and while they will prove highly suggestive to preachers, they cannot be read by any otherwise than with delight and profit.

Expository Thoughts on the Gospel. For Family and Private Use. With the Text complete, and many Explanatory Notes. By the Rev. J. C. Ryle, B. A., Christ Church, Oxford, Rector of Helmingham, Suffolk; Author of "Living or Dead," "Wheat or Chaff," "Startling Questions," "Rich or Poor," "Priest, Puritan and Preacher," etc. St. Luke, Vol. I. New York: Robert Carter & Bros., 530 Broadway.—1859.

This volume is a continuation of the "Expository Thoughts on the Gospel," of which two volumes have been already published. The object of the work is three-fold: "to produce something which may meet the wants of heads of families in conducting family prayers,—of district visitors, in reading to the sick and unlearned,—and of private students of the Bible who have neither large libraries nor much leisure." These three classes, of which the second is peculiar to the English church, the author has constantly kept in view, having their wants continually before his eyes, and omitting whatever would be unsuitable to them. In the explanatory notes here appended to every portion of Scripture expounded, the author aims to throw light on the difficult passages, to aid those readers who do not understand the Greek language, to quote passages from approved writers, which throw light on subjects under discussion, to combat existing false doctrines and heresies, on every occasion, and to point out the answers to them which the text Scripture supplies. With these ends in view, consistently and intelligently pursued, the author has produced a work which will secure the approbation of all earnest and inquiring readers of Scripture. It is well adapted to lead to and promote a more reverent, deep-searching study of the Scriptures, which is so much needed in our day. It is calculated to communicate a clearer knowledge of Christ, as a living Person, a living Priest, a living Physician, a living Friend, a living Advocate at the right hand of God, and a living Savior soon to come again; and we commend it most cordially to all classes of readers in the Church, as replete in most valuable instruction, and in matter, edifying to the soul, and readily available to those whose duty it is to conduct family worship, or to instruct advanced classes in Sunday Schools.

A Manual of Elementary Chemistry, Theoretical and Practical. By George Fownes, F. R. S., late Professor of prac-

tical Chemistry in University College, London, from the 7th corrected edition; Edited by Robert Bridges, M. D. Philadelphia: Blanchard & Lea.—1859.

In the edition before us, this work has been thoroughly revised, and adapted to the present improved state of the science.

Having, in former years, used it with satisfaction as a text-book for class instruction, we are pleased to see it come to us again, in an improved form. We take great pleasure in recommending it as a work, which, in a comparatively small compass, embraces all that is needful, in theory or fact, for those who are desirous of making themselves acquainted with the great principles of this interesting and important branch of Natural Philosophy. In consequence of its numerous practical suggestions, it is particularly adapted to the use of Medical students.

The Gospel according to Mark explained. By Joseph Addison Alexander; New York: Charles Scribner.—1858.

Dr. Alexander's reputation as an expounder of the Sacred Scriptures has been so thoroughly established that it seems almost superfluous to direct attention to the present volume. His commentaries are of great value and the Library of a Theological student cannot be regarded as complete without them. He has the learning, industry, patience and good common sense, which admirably fit him for the work to which he has devoted himself. A feature of the work before us is that the Second Gospel is expounded without any reference to Luke and Matthew, as a history complete in itself, intended to accomplish a specified purpose and to produce a definite impression. This Gospel is regarded as eminently adapted to prepare the reader for the study of the other books, and it is suggested that it be read before any other as the best introduction to the regular and systematic study of the New Testament. The notes are more full than in works of a similar design. The volume is made complete in itself. Nothing has been left to be supplied by reference to other authorities, perhaps unknown or inaccessible to the student of the present work.

The Theology of Christian Experience, Designed as an Exposition of the Common Faith of the Church of God. By G. D. Armstrong, D. D., Pastor of the Presbyterian Church of Norfolk, Va. New York: Charles Scribner.—1858.

This work is designed to present to the reader the essential points of our holy religion in reference to which evangelical Christians are united,

to serve as a guide to the young in his study of God's word and to give distinctness and consistency to the views of the more experienced. The subject under discussion has occupied the thoughts of the author to a greater or less extent during a ministerial life of twenty years. Dr. Armstrong is a clear, evangelical, earnest writer, and we believe his work will be productive of good.

Discourses on Common Topics of Christian Faith and Practice. By James W. Alexander, D. D. New York: Charles Scribner.—1858.

The author of this volume is well known as a faithful pastor, an accomplished scholar and an eloquent preacher. These discourses will not detract from that reputation. They possess vigor of thought, clearness of expression, richness of illustration, a strength and grace, not often surpassed. They are a simple, lucid, earnest and elegant exhibition of the great truths of the Gospel, of a practical tendency, replete with passages of great beauty and force, the production of a gifted mind, which must be acceptable to all true, earnest Christians.

The Power of Prayer, Illustrated in the Wonderful Displays of Divine Grace at the Fulton Street and other Meetings in New York, in 1857-58. By Samuel Irenæus Prime. New York: Charles Scribner.—1859.

This is an exceedingly interesting volume, furnishing not only an authentic history of the origin and progress of the meetings which have excited so much attention throughout the country, but it also presents some remarkable facts, illustrative of the power of prayer, the written proof that God is the hearer and answerer of prayer. It contains, too, the narratives of most interesting cases of awakening, many striking incidents in Christian experience and wonderful exhibitions of the grace of God in the conversion of sinners. The Church is under obligations to Dr. Prime for gathering together and placing on permanent record what should be preserved for the edification and arrangement of God's people in time to come. No one can read the work without the conviction that it is a solemn as well as a blessed privilege to offer up our petitions to the throne of the Heavenly grace, that God is willing to give his Spirit to them that ask him and that believing prayer is sure to be answered. We have read the book with deep interest and we believe that it cannot, wherever it is read, fail to do good.

Memoir of Rev. David Tappan Stoddard, Missionary to the Nestorians. By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church. New York: Sheldon, Blakeman & Co.—1858.

We have been very much interested in this Memoir. It is one of the

most pleasing and valuable biographies we have ever seen and we think no one can peruse its pages without instruction and profit. The subject was a most lovely Christian, deeply imbued with the Missionary spirit, and earnest and laborious in the great work to which he had consecrated his powers. In his brief career among the Nestorians there are afforded decided proofs of his sincere piety, ripe scholarship and extensive usefulness. Dr. Thompson has executed his part with great ability. He has embalmed in our literature one who is worthy to live in the affections of the Churches and who has not inaptly been designated the second Henry Martyn.

Sermons to the Churches. By Francis Wayland. New York: Sheldon, Blakeman & Co.—1858.

These Sermons are from the pen of an eminent Divine, whose productions have always excited a deep interest. They were delivered in different places, and on various occasions and are written in the author's best style, earnest and impressive, with much plainness and simplicity but with great precision and force. Without coinciding with the author in every sentiment which he expresses we believe the volume is timely and will do good in producing a more consistent and exemplary profession of religion and more earnest personal efforts for the conversion of sinners.

Spurgeon's Gems. Being Brilliant Passages from the Discourses of the Rev. C. H. Spurgeon. New York: Sheldon, Blakeman & Co.—1858.

The brilliant thoughts and most graphic pictures of the youthful preacher, who now enjoys so high a reputation in this country, are to be found in this volume. It is said that more than a hundred volumes of his writings have been already circulated here, and the demand for them is constant—a certain indication that they have taken a strong and permanent hold upon the public mind.

Sketch Book of Popular Geology. A Series of Lectures read before the Philosophical Institution of Edinburgh, with Descriptive Sketches from a Geologist's Portfolio. By Hugh Miller, with an introductory resume of the Progress of Geological Science within the last two years. By Mrs. Miller. Boston: Gould & Lincoln—1859.

This is another admirable volume from the pen of the distinguished Hugh Miller, and will, undoubtedly, prove a most acceptable offering to those who are interested in the study of Geology. The work presents the geological history of Scotland—and with Scotland of the world—in

simple and clear language, with a great amount of anecdote, incident and literary reference, so characteristic of all the productions of the author. A rational account is furnished of the manner, in which all the strata of the earth's crust have been formed from the foundation of unstratified granite and gneiss to the alluvial deposits of the surface, precisely the kind of information persons desire to possess. The book is a valuable contribution to geological science and will tend to awaken in many minds habits of practical observations in their rural rambles.

The Popular Cyclopædia of Biblical Literature Condensed from the larger work. By John Kitto, D. D., F. S. A., assisted by Rev. James Taylor, D. D., of Glasgow. Illustrated by numerous engravings. Boston: Gould & Lincoln—1859.

This has been before the public for some time and is regarded by competent critics as the most favorable work of its kind ever published. It contains the results of the last and most recent investigations in Biblical literature and is designed not only for clergymen but for the religious public generally. It furnishes a vast amount of matter on almost all Scriptural subjects in a condensed form, presented in a very intelligible and satisfactory manner. We have referred to a number of articles on a variety of subjects, and have been gratified with the accuracy and fullness of the information given.

The Harvest and the Reapers. Home work for all and how to do it. By Rev. Harvey Newcomb. Boston: Gould & Lincoln—1858.

This volume is intended to awaken an interest in personal efforts for the conversion of sinners and to suggest some plans for directing these efforts. It is the result of considerable thought and extended experience. The statistics of the religious institutions are given; also important suggestions for bringing the Gospel within the reach of every one, and judicious counsels in connection with the subject of prayer. It is an admirable little work for those who are anxious to do good and will be useful wherever it is circulated.

Aimwell Stories. Jessie; or Trying to be Somebody. By Walter Aimwell, with illustrations. Boston: Gould & Lincoln—1859.

We have already directed the attention of our readers to this interesting series. We know of no books so instructive and attractive to the juvenile reader. While their great aim is to induce the young to lay well the foundations of character, to win them to virtuous and noble

deeds, there is, with the moral lessons inculcated a great deal of curious amusing and useful information, presented. The special object of this volume is to kindle in the heart a pure and noble ambition and to encourage especially the children of misfortune and poverty to strive for that "good name" whose price is far above rubies and that "conscience void of offence," which is of still greater value.

Quaint Sayings and Doings concerning Luther. Collected and arranged by John G. Morris, D. D. Author of "The Blind Girl of Wittenberg," etc. Philadelphia: Lindsay & Blakiston.—1859.

This work is the result of much reading, and displays a considerable knowledge of the character and writings of the Great Reformer. Dr. Morris has rendered very great service by this valuable contribution to the literature of the Church and the volume, we are certain, will not only command the attention of the members of our own communion, but will be sought after by all Protestant Churches, who, of late years, more fully appreciate the character and labors of the greatest man Providence has given to the world, since Apostolic times.

Men of the Olden Time. By Rev. Charles A. Smith, D. D. Author of "Illustrations of Faith," "Exposition of Mark & John." Philadelphia: Lindsay and Blakiston.—1858.

This volume consists of a series of Discourses, prepared for the pulpit on various Scriptural characters—Abel—Cain—Nimrod—Esau—Aaron—Balaam—Gideon—Elisha—Daniel,—designed to illustrate and enforce human responsibility to the law of love. It is an interesting contribution to the religious literature of the day and is worthy of the reputation which Dr. Smith, as a writer, enjoys. Its elevation of thought, beauty of style and evangelical tone will make it a popular and useful book for general circulation.

Poverty: Three Essays for the Season. By Charles P. Krauth, D. D. Pittsburg: Printed and Published by W. S. Haven.—1858.

These essays were originally prepared as an address before a Benevolent Institution and subsequently delivered in the Pulpit. The publisher, supposing they were adapted to practical usefulness, and would advance the cause of Christian charity, obtained the consent of the author to their appearance in the present form. In addition to the beautiful and attractive style in which Mr. Haven has executed his part of the work, the volume abounds with sound doctrines and lessons of piety and mercy, which are in entire harmony with the teachings of the Sacred Book.

Addresses delivered at the Inauguration of William M. Reynolds, D. D. As President of the Illinois State University at Springfield, July 29th, 1858.

The principal part of this pamphlet is taken up with Dr. Reynolds' discourse on his induction into the Presidency of the University at Springfield. It is just the production we would expect from its accomplished author. The American system of Collegiate Education is ably discussed. Judicious, sound and appropriate sentiments are presented on this important question, such as cannot fail to commend themselves to the experienced teacher, expressed in vigorous and eloquent diction.

Blind Bartimeus : or the Story of a Sightless Sinner and his great Physician. By Rev. W. J. Hoge, Professor in the Union Theological Seminary, Prince Edward, Va. New York : Sheldon, Blakeman & Co.—1859.

This is an excellent volume, full of solid instruction and the very spirit of the Gospel. It is earnest and practical, characterized by great freshness and vivacity, and is admirably adapted for usefulness. The analogy of the blind man's sight, as given in the Gospel, and the recovery of the sinner from his spiritual blindness are most clearly and beautifully exhibited. It is an excellent book to be placed in the hands of those who have not yet been led to the Savior.

Daily Thoughts for a Child. By Mrs. Thomas Geldart. First American from second London edition. New York : Sheldon & Co.—1859.

This is a charming little book, full of thoughts, beautifully expressed in simple language for the daily perusal of the young, and designed to impress on their minds the principles of religion in a clear and practical manner. It is a kind of Bogatsky's Golden Treasury for juvenile reading and whilst the work is adapted to their capacities, it may be safely and usefully placed in their hands.

First Things : or the Developments of Church Life. By Baron Stow, Author of Christian Brotherhood, etc. Boston : Gould & Lincoln.—1859.

This volume gives the results of the writer's study of the Acts of the Apostles, presenting a series of facts in connexion with some of the First Things, in the Christian Church. Even on those points, on which we may differ from the author, it is interesting to know the views of a man occupying Dr. Stow's position, and whose whole life has been devoted to the study of the Scriptures.